John Andrews.

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John Andrews
1789

A DEFENCE of

NATURAL and REVEALED

RELIGION:

BEING AN

ABRIDGMENT

OF THE

SERMONS

Preached at the LECTURE founded by

The Honble *Robert Boyle*, Esq;

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DEMONSTRATION

OF

TRUE RELIGION.

PART II.

IN the first Part I gave a general View of the Design and Method of the Divine Providence in the Government of the World, demonstrated from the Natures and Reasons of Things; from hence I inferred, that if there be any History of the Government of the World agreeing with these Notions, it must be so far esteemed a credible History.

Now I have shewn the Scriptures to be such a History; which are wrote to give us a Knowledge of the various Circumstances of Mankind from time to time, and of the various Methods of God's dealing with them according to those Circumstances.

And as in this Book the whole Design of Providence is set forth to be what we shew'd it must be, that of making the World happy, by that only way of making them holy:

And since the Method for this Purpose is represented to have been by various Revelations at different Times, according as different Occasions called

for them, this is ſo far a rational and conſiſtent Hiſtory, and on this Account it carries in it not only a general Credibility of the Hiſtory it ſelf, but alſo of thoſe Revelations contained in it, as being of ſuch a Nature, and given for ſuch an End, and in ſuch a Manner, as, according to our foregoing Argūments, it is reaſonable to expect they ſhould be.

Thus far I have gone in the Proof of the Scripture Hiſtory in general:

I come to conſider it more particularly, and examine it Step by Step.

And as it is, as I have ſaid, a Hiſtory of Providence; ſo ſince the whole Deſign of Providence is the Happineſs of his Creatures; I will conſider what Account this Hiſtory gives us of Mankind, what Circumſtances they are here ſaid to have fallen into from time to time; and what Methods of Providence we can reaſonably think ſuch Circumſtances might ſtand in need of, and whether it informs us of any ſuch Providence made for them. And if we find it anſwer in theſe Particulars, we have all that is requiſite in the Nature of the Thing, to demonſtrate it a credible Hiſtory.

In order to this Inquiry, it is neceſſary, that I remind you, that had the World continued innocent, there could have been no other Method of Providence neceſſary for its Happineſs, but Preſervation: And therefore as it was Sin that let in all thoſe various Manifeſtations of the Divine Wiſdom, Goodneſs and Power, that are neceſſary to the Government of the whole World, ſo as this Hiſtory is apparently a Hiſtory of Providence, it muſt inform us of the Riſe and Progreſs of Sin, and of the ſeveral Methods that have been taken for the Happineſs of the World, according to the different Circumſtances that Sin has brought them into, and their Neceſſities called for.

And therefore as it is natural that it ſhould, ſo it

does begin at the firſt Sin, if it gives us ſuch an Account of this Sin, and the Conſequences of it, and of ſuch Methods taken for the Happineſs of the World, as the Nature of their Caſe required, agreeable to the Reaſon of Things, this muſt be a credible Account.

Now in order to judge of this we will inq ire what Reaſon can find out, and what Light it can diſcover in theſe Particulars, in order to compare it with this Hiſtory.

The firſt then we are to enquire into, is the Origin of Sin.

The Origin of Sin.

The beſt way to find out how Sin came into the World, is to enquire into the Time when it began.

That it was of early Date, is certain by the Effects that are ſeen of it in all Mankind.

For before Sin entered into the World, Human Nature was otherwiſe, than we find it now.

Our firſt Parents, we have ſhewn, were made in a State of Perfection, Happineſs, and Immortality.

But we are in a State of Imperfection, in reſpect both of our rational and bodily Faculties.

So that there is evidently a Change wrought upon our Natures.

And 'tis likewiſe evident that in all Parts, this Depravation is the ſame: As we may thence naturally conclude, that Depravation is ſomething inherent in our Natures, and therefore muſt have been derived from that common Stock from whence all Mankind derived their Natures.

So on the other Hand, if it was the Effect of Sin, as we have ſhewn it was, it muſt have been the Sin of our firſt Parents. And as they muſt have been depraved in their own Nature, before any Depravation could be imparted to their Children, this Sin, which was the Cauſe of that Depravation, muſt have been committed before they had Children.

Thus far the Caſe is clear, as to the firſt Sinners.

But yet conſidering the State of Perfection our firſt Parents have been proved to be created in, the Queſtion is, how they could be capable of falling into Sin?

For though Man was in his own Nature capable of Tranſgreſſion, yet there was nothing in his own Nature to incline him to it.

His Will, in his State of Perfection, was, as we have ſhewn, made ſubject to his Underſtanding, and therefore he could will nothing but as Reaſon ſhould direct. The Body likewiſe was then ſubject to the Underſtanding, ſo that this could not carry him to any Thing, but what his Underſtanding ſhould approve, and therefore if Man's Fall was owing to himſelf, it muſt have proceeded from ſome Error in his Underſtanding.

But this we have proved to be perfect, and capable of finding out Truth, ſo far as it lay within the Compaſs of Reaſon:

And therefore if the Underſtanding was miſtaken, it muſt have been in ſomething that Reaſon could not perfectly comprehend.

But 'tis hard to conceive, how this could be; for that which by being miſtaken, could produce ſuch ſad Effects, was doubtleſs neceſſary to be known: And we have ſhewn, that what was neceſſary to be known, and yet not knowable by Reaſon, was neceſſary to be known by Revelation; and therefore we muſt conclude, that if the Sin of our firſt Parents was owing to any Miſtake of the Underſtanding, as that muſt have been in ſomething above Reaſon; ſo it muſt have been in ſomething that had either been commanded, or forbidden by Revelation.

And if ſo, then, ſince there were required a Revelation even in a State of Purity, relating to their Food, Marriage, and Language, the firſt Sin was committed through ſome Miſtake, relating to one or other of theſe.

How

How this could be, is ſtill hard to conceive. For the ſame Neceſſity, that required a Revelation to inform them, what they wanted to know, did require that it ſhould be ſuch a Revelation, as they could not be miſtaken in. And therefore whatever Miſtake they fell into relating to any Revelation, it could not ariſe from any defect in the Revelation itſelf, or any Ignorance of what was pretended to be revealed to them.

So that if they fell into Sin, it could be only for want of a due Conſideration.

But how they could be wanting in this, is ſtill hard to conceive.

And therefore as it could not ariſe from any want of Information, and as nothing could incline them to it, we muſt conclude they muſt have been drawn into it by ſomething from without.

And as it could not be from God who is good, we muſt conclude, that if there are any evil Beings it muſt have ariſen from them.

But further, if, as we have ſhewn, that Mankind was made for Happineſs, and this Happineſs conſiſts in *being like God*, from hence it will follow, that as the firſt Sin muſt have ariſen from ſome Miſtake, ſo that Miſtake muſt have been in ſomething that they were made to think would *make them like God.*

And ſince we have ſhewn, that *this Likeneſs to God* muſt conſiſt in acting according to right Reaſon which we call Holineſs, and that ſo long as they continued to act ſo, they would be immortally happy.

From hence it will follow, that as our firſt Parents had no Inclination in their Will to act contrary to Reaſon, and therefore could be in no danger of loſing their Happineſs, they had nothing to take care of, but that their own Reaſon ſhould be always right; that is, that they ſhould always make a right Judgment of Things, ſo as truly to diſcern between Good

and Evil; and if they could be ſure of ſuch Knowledge, they could not fail, both of Happineſs and Immortality, and in this reſpect of being perfectly *like God.*

And then, as the only Thing our firſt Parents could deſire, in order to immortal Happineſs, was to be ſure of ſuch a Knowledge of Good and Evil; ſo this ſeems in Reaſon to be the only Thing they were capable of being tempted in, and therefore the Hopes of this Knowledge, ſeems to be the only Thing poſſible for them to be drawn into Sin by.

And if to all this we add, what we have proved, that in a State of Purity whatever was done, was done out of a Principle of Duty to God, we may farther conclude, that as the firſt Sin was owing to ſome Miſtake, and that Miſtake in ſomething our firſt Parents thought would contribute to their Happineſs in making them *like God*, ſo it muſt have been done out of a falſe Imagination, that it was what they muſt do, out of Duty to God.

Thus far we ſtand upon the Reaſon and Nature Things.

But yet, ſince we have ſhewn that the firſt Sin muſt have been committed againſt ſome former Revelation, it is hard to conceive, how it could be poſſible for our firſt Parents to think, that any thing could contribute to their Happineſs, which they knew to be contrary to a revealed command, unleſs they had ſome Notion of a ſecond Revelation commanding them to act contrary.

For to do any thing out of Duty to God, ſuppoſes that it is the Will of God that it ſhall be done.

And therefore if our firſt Parents ſinned againſt a known Revelation, that Miſtake muſt have ariſen from ſome falſe imagination of a ſecond Revelation enjoining them to do that as neceſſary to their Happineſs, which by the former they were commanded not to do.

But

But yet it is hard to conceive how they could be drawn into ſuch a falſe Imagination:

And therefore ſince it is a Matter of Fact, and is known by Hiſtory, whatever Hiſtory we have of this Event, which agrees with theſe Reaſonings, and yet accounts for theſe Difficulties, we muſt not only conclude that Hiſtory to be credible, but the more, by how much theſe Difficulties are by Reaſon the more unaccountable.

Now ſuch a Hiſtory we have in the firſt Book of *Moſes*.

In which we are no ſooner told of the Creation of one Man and one Woman, who were placed in a Garden, were they had ſuitable Objects to every Appetite; but we are told of a Revelation concerning their Food, in which they have a Power to eat of every Fruit of the Garden but one, which is forbidden under the Penalty of Death, as being dangerous to be eaten.

Againſt this Revelation, they are repreſented to have ſinned, by being drawn into a Miſtake by the Inſinuations of the Serpent.

What this Serpent was is not here told: But however that by the Serpent could not barely be meant the Animal ſo called, is certain; becauſe ſuch Things are ſpoken of it which can belong only to a rational Creature.

And ſince that Hiſtory tells us, there was no other rational Creature of Human Kind, but one Man and one Woman; therefore by the Serpent *Moſes* muſt have meant ſome wicked Spirit, who either appeared under the Diſguiſe of a Serpent, or elſe actuated the real Body of that Creature, or elſe is repreſented by this Expreſſion, as a figurative Character.

And accordingly in other Places of Scripture we are told, that this Serpent was that evil Spirit called the Devil.

And here it is to be obſerved, that this evil Spirit,

according to Tradition, was originally created an happy Angel. But how great ſoever his Happineſs was, he is nevertheleſs ſaid to rebel againſt God, and thereupon to be caſt, with his wicked Companions, into ſome Regions of Diſhonour and Unhappineſs.

When this happened we are not told: Whenever it was, 'tis natural to conceive, that the Motive which might induce him to deſtroy Mankind might be his Envy of their Happineſs, and a Deſire to revenge himſelf on God, by defeating his Intentions in the Creation of Mankind, by drawing them into Sin and Miſery.

This might be the Motive that induced him to this wicked Enterprize; for the compaſſing of which he is here ſaid to have come as a Serpent; and whatever the Expreſſion means, it repreſents to us a Deſign formed to deceive. And with this View he is ſaid to have addreſſed himſelf to the Woman, endeavouring to perſuade her that there was no Danger in eating the forbidden Fruit, inſinuating, that as they wanted nothing to make them ſure of everlaſting Happineſs, but to diſcern between Good and Evil, ſo that was what this Fruit would give them; and by conſequence they could then want nothing to make them *like God*, and free them from Death and Miſery.

And as he urges this Motive to them, on the Conſideration of the Lord's knowing it to be true; ſo without doubt he pretended to come from God to inform them of it. Of which Pretence though the Scripture is ſilent, yet it is reaſonable to ſuppoſe, that unleſs it had been uſhered in by ſome previous Pretence to gain him Credit, our firſt Parents could not have been capable of ſo much as lending an Ear to that which was an evident Contradiction to a poſitive Revelation of God.

And though the Hiſtory does not directly ſay this, yet it is implied by the Abruptneſs of the Words in the

the firſt Verſe of the third Chapter, that there had been ſome precedent Parly between the Serpent and the Woman.

The Words in the Original run thus. [Not as we tranſlate them; *yea, hath God ſaid?*] But, *yea, becauſe, hath God ſaid? ye ſhall not eat of every Tree of the Garden:*

Which is as much as if he had ſaid, *yea*, for this Cauſe, *viz.* becauſe *God hath ſaid ye ſhall not eat of every Tree of the Garden.*

Now theſe Words are plainly ſpoken, as an Anſwer to ſomething that had been ſaid before, which made the Woman aſk a Reaſon for what he had pretended to her, as if ſhe had inquired, whether the Thing was really as he pretended, and what was the Reaſon of it.

To which he anſwers, *yea*, and that this was the Reaſon of it, becauſe God had not given Liberty to eat of every Tree.

Now what can we imagine more natural, than that he had pretended, he was ſent from God; the Reaſon of which, when ſhe inquires after, he tells her was about the forbidden Fruit. For ſays he, *hath God ſaid, ye ſhall not eat of every Tree of the Garden?*

To which the Woman replied in the Affirmative. [*V.* 2, 3.] To this the Serpent anſwered, *ye ſhall not ſurely die, for the Lord knows, that in the Day that ye eat thereof, your Eyes ſhall be opened, and ye ſhall be as Gods, knowing Good and Evil.*

If any ſhould be prejudiced againſt this Notion of the Serpent's tempting our firſt Parents to ſin, under the Pretence of his being a Meſſenger from God, he may ſee it fully confirmed by St. *Paul*, 2 *Cor.* xi. 3. where he cautions the *Corinthians* againſt a falſe Teacher, that came to them as an inſpired Perſon, and as a true Apoſtle ſent by God, when he really was a Miniſter of Satan; and he makes a Compariſon between

between *Eve* and thoſe People, and repreſents them in the ſame Condition ſhe was in, when ſhe was beguiled by the Serpent.

And again, on the other Hand, makes a Compariſon between *Satan* and his Miniſters, and repreſents theſe as acting the ſame part with the *Corinthians*, as *Satan* did with *Eve*. And as he expreſſes his Fear leſt the *Corinthians* ſhould be beguiled by the Miniſters of *Satan*, as *Eve* was by the Serpent: So he explains how that was; For, ſays he, as *Satan tranſforms himſelf into an Angel of Light, ſo his Miniſters are transformed into Miniſters of Righteouſneſs.* And by this it is implied, that if the People ſhould be beguiled by ſuch Miniſters, under ſuch a falſe Appearance of Miniſters of Righteouſneſs they would then be beguiled as *Eve* was by *Satan*, under the falſe Appearance of a Meſſenger from God.

Thus you ſee what Authority I have for this Opinion, that as our firſt Parents were ſeduced by an evil Spirit, ſo he did it under the Appearance of an Angel of Light, and as a Meſſenger from God: And as he thus applied himſelf to the Woman, it is ſaid, that *when ſhe ſaw*, that is, was convinced that *the Tree was good for Food, and* ſince it was *deſirable to look unto, and a Tree to be deſired to make one wiſe, ſhe did eat.*

Theſe Things being thus, you may here ſee what a wonderful Agreement there is betwen this Hiſtory, and our foregoing Reaſonings.

The Effects of the firſt Sin, and the Methods of Providence neceſſary in the Caſe.

By knowing the Circumſtances Mankind were brought into by the firſt Sin, we may find out the neceſſary Methods of Providence, that their Happineſs might require, conſidering thoſe Circumſtances, and whether this Hiſtory agrees accordingly.

The

The Origin of the Depravation of human Nature.

We have ſhewn that Mortality and the Depravation of human Nature muſt have been the Effect of ſome Sin of our firſt Parents, before they had Children; but whether it was the Effect of one, or more Tranſgreſſions, and whether this was inflicted as a Puniſhment, or produced by the natural Cauſality of Sin, is proper Matter of Inquiry.

'Tis evident, the Hiſtory of *Moſes* agrees with Reaſon, in aſcribing the Certainty of Death to Sin; and as this is here repreſented as the firſt Effect of it, ſo it is ſaid to be the Effect of the firſt Sin.

But though this gives us an Account how our firſt Parents came to die, yet it does not inform us how their Poſterity became mortal, and ſo depraved, unleſs it were the natural Effect of the Fruit forbidden and therefore forbidden to be eaten, as being in its own Nature dangerous and deſtructive.

The Depravation of human Nature not included in the bare Denunciation of Death.

For if this Death threatened to our firſt Parents was only an arbitrary Puniſhment, and did not depend upon the Nature of the Fruit itſelf, the eating of it could only make them liable to the Execution of the Sentence, and could reach no further than the Sinners.

And therefore, though it gives us an Account how they became liable to Death, yet it leaves us in the Dark as to the Depravation of human Nature.

This Corruption we derive from our firſt Parents, and was the Effect of Sin.

But if the Death here threatened was a bare arbitrary Puniſhment, it is hard to conceive, how this Corruption of Nature could be the Effect of this Sin.

For the Puniſhment threatened is Death, and 'tis evident that a mere outward Sentence of Condemnation to Death, does by no means imply any inward Altera-

Alteration of the Nature of the Perſon condemned.

Much leſs can it imply, that the *Fleſh ſhall luſt againſt the Spirit.* And yet this, as I have ſaid, we derive from our firſt Parents, and what they contracted by Sin; and as this could not be included in the Denunciation of Death, ſo neither

2*dly*, Could it ariſe from their Sin of eating the forbidden Fruit, merely as Sin.

For if their Sin was only owing to a Miſtake of their Underſtanding, here was nothing in the Nature of Man, or his Operations, amiſs, thus far.

As the ruling Principle of the rational Nature approved and directed, ſo the Will inclined to chuſe and act. And this was as it ſhould be.

And from acting according to Nature can never ariſe any unnatural Tendency to Diſſolution; and when the Body is governed by the Underſtanding, this can never beget a *Luſting of the Fleſh againſt the Spirit.*

And therefore this Corruption of human Nature could not proceed from the Sin of our firſt Parents, conſidered merely as Sin; nor

3*dly*, Could it ariſe from any Frequency of Sin;

For if our firſt Parents were capable of ſinning only through Miſtake; and if the Obedience of the inferior Faculties to a miſtaken Judgment cannot change the human Conſtitution, we cannot conceive any ſuch Change ſhould ariſe from any ſuch Miſtake, though ever ſo frequent.

But if it might, we have no Reaſon to ſuppoſe any ſuch frequent Miſtakes in our firſt Parents Caſe:

For all that they could be miſtaken in, was, either ſuch Things as their own Reaſon was not able to find out, or ſuch as Revelation was to inform them of.

But as for thoſe Things their Reaſon could not find out, they were neceſſary to be made known by Revelation, and how they ſhould miſtake in Things that

they knew is not eaſy to apprehend. And 'tis what we could never have underſtood, had not this Hiſtory reſolved the Difficulty.

And though we ſee, how they were drawn into Miſtake once, yet we muſt think they would be more cautious for the future, and we have no Reaſon to doubt but they were ſo.

And therefore ſince that Depravation of their Nature, which they derived to their Children, was the Effect of ſome Sin before they had any Children; and ſince they were not capable of ſinning, but by miſtake, and not eaſily capable of miſtaking often; we may thence conclude, that as this Depravation of human Nature was the Effect of Sin; ſo it was by conſequence of, the firſt Sin.

And if ſo, it will follow,

Firſt, That it was either inflicted on our firſt Parent as a Puniſhment of that Sin, or elſe,

Secondly, That it was the natural Effect of eating that Fruit.

If we ſuppoſe it a Puniſhment, conſidering that a firſt Fault, eſpecially if owing to Miſtake, is uſually looked upon as Matter of Mercy: And conſidering how long-ſuffering God appears now to be, one would think, that he would hardly inflict a ſeverer Puniſhment, than he had threatened for a ſingle Fact of this Nature.

For all that was threatened was Death, but if the moral Depravation of their Nature was inflicted too, this was a more ſevere Puniſhment than Death.

To puniſh Sin of any Kind with Death alone might be proper for the Support of God's Authority, and therefore might be thought convenient as a Warning to the ſucceeding World.

But to ſuppoſe, that a holy and good God, who does no otherwiſe incline to preſerve Sinners, but as he deſires their Happineſs, and as a means of that, their Reformation; and who will not do this without

out ſome means to diſcourage the Innocent from imitating the Sinner:

I ſay, to ſuppoſe that ſuch a Being would puniſh ſuch a Sin as this was, with ſuch a Corruption of Nature, as was in itſelf an unholy State, would ſeem to be an unholy Act.

And therefore one would rather chuſe to account for this Corruption,

Secondly, By ſuppoſing it to have ariſen from a natural Cauſe, that is, the Fruit itſelf might have been the Cauſe of it in a natural Way.

Now that it was ſo, as we have very good Reaſon to believe, from what we have obſerved; ſo if it does alſo appear from thoſe Effects which were produced by the eating of it, in the Bodies of our firſt Parents, even according to this Hiſtory itſelf, it will be a further Addition to its Credibility.

Now the firſt Effect that we are here informed of, is, that upon the eating of the Fruit, *their Eyes were opened, and they knew that they were naked, and ſewed Fig Leaves together to make them Aprons.*

Now by *their Eyes being opened*, muſt be underſtood the diſcovering ſomething, which they had never ſeen. And by their *knowing they were naked*, muſt be meant, that they found themſelves under a Neceſſity of being clothed.

They ſaw ſuch uncomely Motions and Diſorders in their Bodies, as they were aſhamed of, and therefore thought it neceſſary to hide. And *Adam* is repreſented as making this Excuſe for hiding himſelf from God.

And if ſo, we cannot be at a loſs to account,

How the Depravation of human Nature might be produced by a natural Cauſe.

For theſe Effects which the Fruit produced in the Bodies of our firſt Parents, do ſhew a manifeſt Depravation of human Nature, both as to that moral and natural Perfection, which they were created in.

'Till

'Till the eating of this Fruit all the Appetites of the Body were under the abſolute Command of the Mind.

But as ſoon as ever they had eaten, 'tis plain the Body became immediately ungovernable, becauſe we ſee its Motions were ſuch, as Reaſon condemned, but yet ſuch as they could not ſubdue, and therefore were forced to hide.

And then as to the natural Perfection of the Body. As ſoon as ever this Fruit was eaten, its natural Equability of Temper was broken, and new and diſorderly Motions were excited; the Blood was viſibly inflamed, and the animal Spirits not only diſturbed, but probably augmented too, by the new Juices of this Fruit; which being incorporated with the Blood may be conceived to create, not only an unnatural, but alſo a corruptive Fermentation in the whole.

For the Health, Vigor, and Stability of the Body conſiſts in a due Combination of its Parts. And therefore it being compoſed of ſeveral Parts, in various Motions, of diverſe Natures, and diſcordant Qualities, while theſe continue in a due Mixture, a juſt Proportion, an equal Temperature, and regular Operation, as there is a natural Harmony, ſo there is a perfect Health and Vigor maintained. But when this natural Harmony is broke, the Conſtitution muſt unavoidably be injured.

Now that this was the Nature of this forbidden Fruit, that as it had excited ſtrange Diſorders in the Body, ſo it would likewiſe beget Corruptions and Death, is further probable from this very Hiſtory.

For we are here told not only of this Tree of Knowledge, but likewiſe of a Tree of Life, which, after our firſt Parents had tranſgreſſed, they were excluded from.

And as they were not allowed to eat of the other, leſt they ſhould die; ſo on the contrary they are deprived of this, leſt they ſhould eat of it, and live.

Now

Now from hence, as we may argue on the one Hand, that this Tree of Life was of a ſanative Virtue, which would naturally preſerve Life:

So on the other Hand, we may as reaſonably conclude, that the Tree of Knowledge was of a noxious Quality, which would naturally bring Corruption and Death.

For ſince they were denied the Uſe of this Tree of Life, leſt they ſhould eat of it and live. As it is thence evident, that the eating that Tree would have prevented their dying; ſo it is equally evident that this Death was purely a natural Effect, in that it might be cured by a natural Cauſe.

Now from all this put together, it does ſufficiently appear, how the human Nature came to be depraved, according to this Hiſtory of *Moſes*; wherein it is ſet forth as the natural Effect of Sin, and that too the firſt Sin of our firſt Parents, and that Sin committed upon Miſtake, and that too in a Matter of Revelation, and that too in reſpect of ſomething, which they thought their Duty to do, as neceſſary to their Happineſs in making them like God.

In all which we ſee a wonderful Credibility, as there is an evident and exact Agreement between this Hiſtory, and our forgoing Reaſonings.

Why God did not prevent the Depravation of human Nature, anſwered.

And though it may ſeem ſtrange that God ſhould permit ſuch a fatal Event, as this, to come to paſs;

Yet if we remember, what has been proved, that God governs all Things according to their Natures, there is nothing in this Event but what may be very fairly accounted for.

For as Mankind are rational Creatures indued with Underſtanding, and Will, if they be governed according to their Natures, it muſt be in ſuch a way as is ſuitable to theſe Faculties.

And

And by conſequence, they muſt not only be provided with all the neceſſary Means of Knowledge of every Thing neceſſary to be known, and with ſufficient Motives to chuſe and do whatever is neceſſary to be choſen and done, but they muſt alſo be left to their own Freedom.

And therefore, when God had forbidden the eating of the forbidden Fruit, as being in its own Nature dongerous to be eaten; and had forewarned them of the Danger under the Notion of a Penalty, and that too expreſſed in ſuch a manner as though he had engaged his own Veracity to ſee the Execution of it.

After they had been thus informed what was neceſſary for them to do; what could there be wanting in their Caſe to a rational Nature, but to leave them to chuſe according to their Reaſon?

And if after this they do eat of this Fruit, what can Reaſon expect, but that as God likewiſe governs natural Things in a natural Way, the Fruit ſhould be left as a natural Cauſe to produce its natural Effect, as this Hiſtory tells us that it did? And therefore, what can we deſire more conſiſtent with the Natures and Reaſons of Things, and by conſequence more worthy to be received by reaſonable Men, than this Account of *Moſes*'s, ſo far as we have conſidered it?

Thus we have a View of the Effects of the firſt Sin, and of the Origin of the Depravation of human Nature.

The neceſſary Methods of Providence upon the firſt Sin conſidered.

For the more exact Inquiry into theſe, it will be neceſſary to look back, and conſider the Caſe of our firſt Parents; and

The firſt Thing we may obſerve in it, is, that, whereas they were, before they tranſgreſſed, in a State of Perfection and Immortality, they were now ſure to die.

And as Death was contrary to their Nature, and that Happineſs they were made for, ſo if we conceive the Goodneſs of God diſpoſed to conſult their Happineſs in this Caſe, we muſt ſuppoſe ſome Method would be provided for their Preſervation, ſo far as they were capable of it.

Now we have ſhewn already, that a Sinner in this Caſe might be capable of Preſervation, ſo far as any ſuitable means could be found for the Prevention of a future Diſobedience, and the Maintenance of the Honour and Authority of God.

What Methods are moſt proper for this End, God alone is Judge. But it ſeems not unſuitable to Reaſon, 1*ſt*, That God ſhould let the Sinner feel ſome ill Effects of Sin; and 2*dly*, That he ſhould ſhew ſome token of his Diſpleaſure at it, by inflicting ſome ſuitable Puniſhment for it, to affright the Offender from a further Diſobedience, and diſcourage others from following his Example.

And therefore ſince our firſt Parents were ſubject to certain Death on the Day they eat of the forbidden Fruit, and might have been put to Death immediately; we have reaſon to think, if they were not put to Death, that there was ſome Proviſion of this kind made.

And as this is a Matter of Fact, and can be known only in Hiſtory, if this Hiſtory of *Moſes* gives us any ſuitable Account of this, ſo far 'tis a credible Hiſtory. But,

2*dly*, Though our firſt Parents might be preſerved from Death by the Goodneſs of God, yet here another Queſtion will ariſe, how long that Preſervation might be ſuppoſed to laſt? For that it could not be a total Preſervation from Death, we have reaſon to think from the Natures of Things.

For though they were originally made of ſuch a Conſtitution, that, while they continued innocent, they were capable of living for ever; yet if upon eating

ing the Fruit, their Nature was changed; then ſince God governs all Things according to their Natures, natural Things in a natural Way, by leaving natural Cauſes to produce their natural Effects, we may hence conclude, that God would not ſo far preſerve our firſt Parents from Death, as to exempt them from dying.

Beſides, according to this Account of *Moſes*, God ſeems to have put them under a moral Neceſſity of it, by giving his Word, that it ſhould be ſo.

And though it may be diſputed in ſuch Caſes whether Lawgivers are obliged by ſuch Expreſſions to a literal Execution of ſuch Penalties; yet conſidering that the total Exemption from this Penalty might incline our firſt Parents or their Poſterity to think God regardleſs of his Word, there ſeems to be a Neceſſity it ſhould be executed.

But then as they could never be ſure they ſhould be put to Death, and by conſequence could never be ſure God would perform his Word, ſo long as they were preſerved, unleſs they had ſome further Revelation concerning it; from hence we may infer the Neceſſity of a Revelation concerning their Death.

But then as the Reaſon of their being preſerved at all, is, their Happineſs, and as no Man can be happy under the Expectation of Death; ſo from hence it will follow, that as there was a Neceſſity in our firſt Parents Caſe, to aſſure them of a Certainty of Death, ſo there was likewiſe a Neceſſity of another Revelation to aſſure them of a Deliverance from it, and of their being reſtored to Life again.

And thus we have a View of ſeveral Revelations that ſeem neceſſary in the Nature of Things, upon the firſt Act of Sin, conſidering this firſt Effect of it, the Certainty of Death.

And if to this we add, how this Sin of our firſt Parents came about, *viz.* by the Inſtigation of the Devil; if it was, as 'tis probable it might be, attempt-

ed by him out of Envy at the Happineſs of Man, and in Oppoſition to the Wiſdom and Power of God: Here is a great deal more required in this Caſe: Here is not only the Honour of God, in reſpect of Man to be provided for, leſt he ſhould think God regardleſs of his Laws and his Word; but here is alſo ſomething to be done in relation to the Devil, leſt he ſhould ſeem to be too hard for the Wiſdom of God, as if he had defeated his Deſign.

And as from hence we may conclude, that if we have any true Hiſtory of Providence in this Caſe, we muſt have ſome Account of this Kind; ſo it is a very material Character of the Credibility of this Hiſtory of *Moſes* that it agrees with all this.

For in this Hiſtory of *Moſes* we are no ſooner told of our firſt Parents Sin, and the Death they were expoſed to, but we are told of their Preſervation; but leſt this ſhould encourage them to Sin,

1*ſt*, For the Prevention of their future Diſobedience, we read, that they were left to bear the ill Effects of their paſt Tranſgreſſion, and for that purpoſe, as they were now become mortal they were ſhut out from the Tree of Life.

2*dly*, That God might convince them of the great Regard he had to the Obſervation of his Laws, we have next an Account of the moſt likely means poſſible, to give them a likely Apprehenſion of God's Diſpleaſure: For,

1*ſt*, God is here not only repreſented as baniſhing them from Paradiſe, and curſing the Ground for their ſakes; but as alſo denouncing a perſonal Judgment upon them. And

2*dly*, Leſt they might have ſome Hopes to be exempted from Death, he tells them, that as ſure as they were made of Duſt, ſo ſurely they ſhould return to Duſt.

3*dly*, The more effectually to prevent their future Diſobedience, it is very probable there was an Inſti-

tution

tution of Sacrifices at this very time, and the Skins of the Beaſts to be offered to God were appointed for Clothing; the immediate End of which Inſtitution was to preſerve a juſt Idea of their Sin and Danger in their Minds, becauſe by this means, whenever they ſhould put on or off, or even but look upon their Cloaths, they muſt be put in mind of the ſad State they had brought themſelves into, and by the dying Struggles of the Animals they ſlew, they muſt not only be taught what was meant by dying, but alſo by this means the Dread of it muſt be continually kept alive in their Thoughts, and they muſt naturally be afraid of ſinning again, leſt the Repetition of that which brought them under the Certainty of Death at firſt, ſhould provoke God to a ſpeedy Execution of it. And,

4*thly*, Becauſe the Devil was the great Contriver of this Miſchief to Mankind, here is likewiſe a Denunciation of Vengeance againſt him. [See *Gen.* iii. 14, 15.]

Which Denunciation though ſpoken as to a Serpent, I conceive to relate only to the Devil; and when it is ſaid, that he ſhall go upon his Belly, the Words ſeem to be intended to expreſs a Condemnation of the Devil to an ignoble State.

And as for the other Expreſſion, that of *bruiſing the Serpent's Head*, this muſt denote, when applied to the Devil, his Deſtruction. And as the Head is the Fountain of Policy, ſo when the Devil's Head is ſaid to be bruiſed, it muſt naturally denote the Deſtruction of his Works.

And as the Heel of a Man is an inconſiderable Part, and a Wound in it is uſually capable of an eaſy Cure; ſo when it is ſaid that the Devil ſhall wound the Heel of the Seed of the Woman, it muſt mean, that he ſhall only do him ſome inconſiderable Miſchief.

This ſeems to be the natural Meaning of theſe Expreſſions, and they were probably ſpoken in Oppo-

ſition to the ſeveral Aims the Devil might have had in engaging in this wicked Enterprize: As they might likewiſe be intended for the Comfort of our firſt Parents: So that,

1*ſt*, Whereas it had been threatened to our firſt Parents, that in the Day they ſhould eat of the forbidden Fruit, they ſhould die, it is not improbable, that the Devil might imagine, that upon the very firſt Act of Diſobedience, they ſhould be deſtroyed: And therefore as he thought to make an end of them at once; ſo 'tis here promiſed in Oppoſition to this vain Imagination, that the Woman ſhould live to have Seed, and ſo his Hopes ſhould be defeated in this reſpect. And,

2*dly*, Whereas he ſeduced the Woman into Sin and Miſery under a Pretext of Friendſhip, in Oppoſition to this, a War is here declared againſt the Devil and his Seed, which ſhould end in the Ruin of them and their Devices. And,

3*dly*, Whereas the particular Policy of the Devil in this firſt Temptation, was to deprive them of that Happineſs they were made for; ſo in Oppoſition to this, ſince 'tis here ſaid, that the Devil's Policy ſhould be here defeated by the Seed of the Woman, here is implied a poſitive Promiſe, that through this Seed ſome Means ſhould be provided, whereby Man ſhould be reconciled to God, and being freed from that State of Imperfection, Death and Miſery, they ſhould be reſtored to a State of Holineſs, Perfection, and everlaſting Happineſs.

If this be allowed to be the meaning of the Promiſe, what better Proviſion could there be in Reaſon for this great End of Providence, the Prevention of future Diſobedience, and the Encouragement of Virtue and Holineſs, than this?

But if over and above all this, it ſhall appear, that this general Promiſe was not only explained to our firſt Parents; but God entered into Covenant with them

them for the Performance of it on his Part, upon the Condition of Faith and Obedience on theirs, and not only ſealed this Covenant with them by Sacrifice, but appointed the Obſervation of ſuch Sacrifices as a ſacramental Sign and Seal of the Benefits they were to expect by this promiſed Redeemer, when he ſhould come: If, I ſay, this ſhall appear, and that too from this very Hiſtory, here was ſuch a Proviſion made againſt Sin, as that there ſeems to be no room for future Guilt, ſo far as Reaſon could be wrought upon.

For as it muſt be the greateſt Comfort to the dejected Sinners labouring under the Senſe of what they loſt, and the Fear of that Death they looked for, to be aſſured of being delivered from it into everlaſting Happineſs; ſo no ſtronger Motive or Encouragement could be given to perſuade them to a holy Life, than to have it made the Condition of everlaſting Life, and the Remembrance of this continually kept up by the frequent Returns of Sacrifice.

Now that there was ſome Explanation made of this great Promiſe of a Saviour, and of the Method of Redemption by him, we have very ſtrong Reaſon to think, even from this very Hiſtory, and that from ſeveral remarkable Inſtances. As,

A Covenant made with our firſt Parents of Faith and Obedience.

1*ſt*, In the very next Chapter after this Promiſe [*Gen.* iv.] we read of Sacrifices.

Now upon what probable Grounds could bare Reaſon have ſuggeſted, that a good God, would be pleaſed with that, which, unleſs he had appointed it for ſome wiſe Ends of his Providence, appears to be full of Horror and Cruelty; or, that he could be pleaſed with ſhedding the Blood of the moſt innocent and uſeful Creatures?

We have already ſhewed, that the killing of

Beaſts was not the Dictate of Reaſon, but muſt have aroſe from Revelation, unleſs Neceſſity can be ſuppoſed to have obliged Men to it for Food; But this cannot be imagined in our firſt Parents Days: For we are immediately told after the Fall that they were cloathed in the Skins of Beaſts, and that God appointed them to be uſed in that manner. And ſince every Thing was made perfect in its Kind, we cannot ſuppoſe any Thing ſhould die naturally ſo ſoon at leaſt after the Creation; ſo we muſt conclude that thoſe Beaſts were put to Death by the Order of God. And ſince we ſo early read of Sacrifices, 'tis natural to conceive, that the firſt killing of Beaſts might have had its Original from that Inſtitution, and that that Inſtitution was ordained juſt after the Fall;

I ſay 'tis natural to conceive this, from what we have taken notice of; but it will be much more ſo if we conſider the ſeveral wiſe Ends of Providence it might ſerve.

The Inſtitution of Sacrifices explained, and the ſeveral Reaſons of it.

As, 1*ſt*, Our firſt Parents had been threatened with Death, but what Notion could they have of dying? And therefore Sacrifices were intended to preſerve in their Minds what was meant by Death, and what they muſt expect for their Tranſgreſſion. But,

2*dly*, As they were threatened with Death for their Diſobedience, ſo they had the Promiſe of a Redeemer to deliver them from it; and 'tis very reaſonable to ſuppoſe this early Inſtitution might have ſome Relation to this Promiſe. For if it ſhall appear hereafter that this Redemption from Death was to be effected by the Death of the promiſed Seed, and that this Death would be accepted by God, as an Atonement, through which they ſhould be reſtored to the Favour of God, and rendered capable of everlaſting Happineſs,

Happineſs, it is more than probable, that Sacrifices might be appointed in remembrance of this Sacrifice of the promiſed Seed.

For ſince 'tis evident from the Scriptures, that God did not intend this promiſed Redeemer ſhould come till many Ages after the Promiſe made; 'tis reaſonable to imagine, that he would appoint ſome Means to keep up a Remembrance of him: And if this Method of Redemption was to be by his Death, there is nothing more natural than to ſuppoſe, that Sacrifices were ordained by God as a ſacramental Sign and Repreſentation which the World was to obſerve in the Faith and Expectation of the Death and Sacrifice of the promiſed Saviour to come, as Chriſtians celebrate the Chriſtian Sacrament in Remembrance of his Death and Sacrifice already paſt.

This is a very eaſy Account of this Inſtitution. But this is not all;

We may further obſerve, that ſince this promiſed Saviour was not to come, till many Ages after, there was ſome Aſſurance to be given, that the Virtue of his future Death and Sacrifice ſhould be as effectually convey'd to all Ages before his Coming, as to thoſe who ſhould live to ſee him come: For otherwiſe they might ſuſpect whether they ſhould have any Benefit by him.

Now to aſſure them of this might be another End of this Inſtitution of Sacrifices; and as the Method of God's declaring his Acceptance of Sacrifices was by Fire from Heaven to conſume them, ſo whenever they ſhould find their Sacrifices thus accepted, it was to be looked upon as an Aſſurance of God's Favour, and of their Acceptance with him through the Death and Sacrifice of the Saviour to come.

And if ſo, this Inſtitution was not only intended as a ſacramental Sign, but alſo as a ſacramental Seal, to aſſure the World of all the Benefits of the Sacrifice of the promiſed Redeemer till his coming. What

can

can be more rational than this? And if this be ſo, what can be more irrational than to imagine that God ſhould appoint an Inſtitution for ſuch great Ends and not acquaint Mankind with the meaning of it, when the fulfilling the Ends, depended upon the Knowledge of them? All this therefore we may conclude might be revealed to our firſt Parents.

Secondly, Sacrifices alſo were uſed to ſeal and confirm Covenants, and if ſo, 'tis probable that God might enter into Covenant with our firſt Parents upon giving this Promiſe of a Saviour, and this Inſtitution be uſed as a Seal of that Covenant.

We do not read of any ſuch Covenant, but it ſeems to be implied where God is repreſented as ſaying to *Noah*, *Behold I will eſtabliſh my Covenant with thee:* In which Expreſſion the Words *my Covenant*, do naturally betoken ſome Covenant then known to be formerly made with ſome other, which ſhould be renewed and confirmed with him.

And if ſo, when can we in reaſon imagine that Covenant to have been ſtruck, or with whom ſo well as with our firſt Parents, upon the giving this Promiſe of a Saviour?

For what can be more reaſonable than that when God promiſes a Favour to Sinners in Relation to their Happineſs, he ſhould do it upon ſuch Conditions, as are neceſſary to be performed in order to their Happineſs; and what time can be more ſeaſonable to preſcribe the Conditions than when he makes the Promiſe?

From hence we may conclude that when God made this Promiſe of a Redeemer to Mankind, he did it upon ſome Conditions to be performed by them; and that for the Performance of theſe Conditions, he entered into Covenant with them and ſealed that Covenant by Sacrifice.

Of this we have a further Evidence from the Old Teſtament.

For

For in that very Place where we read of Sacrifices firſt, we find *Abel*'s Offering was accepted, and *Cain*'s rejected.

Cain being angry at this, God is repreſented as reaſoning the Matter with him, *If thou doeſt well, ſhalt not thou be accepted?* ſays he; *but if not, Sin lieth at thy Door.* Which Words are an Appeal to himſelf, whether he did not know what would recommend him to God's Acceptance, and whether he had not been wanting in it.

In what he was in fault *Moſes* does not tell us, but if the New Teſtament be of any Authority, it expreſsly ſays, that *Cain*'s Sacrifice was not accepted for want of Faith, *Heb.* xi.

And ſince he is accuſed of Sin for want of Faith, as Sin is a Tranſgreſſion of a Law, it is thence evident that Faith had been enjoined as a Condition of Acceptance with God.

And that it was ſo, we may ſee, *Heb.* xi. 7. where *Noah* is ſaid to become Heir of the Righteouſneſs, which is by Faith; that is, according to St. *Paul*'s Phraſe, of the Covenant of Righteouſneſs by Faith, or that Covenant formerly made with our firſt Parents, the Condition of which was Righteouſneſs, or the Obedience of Faith.

Why this of a Saviour was ſo darkly expreſſed by *Moſes* might be; becauſe it was a Thing univerſally known in his Time; and therefore it was enough for him to make mention of the general Promiſe only, the meaning of which, as they had kept to his Time, he had no reaſon to ſuſpect they would forget; and that not only, as being of great Importance to remember, but eſpecially when they had an Inſtitution of Sacrifices on purpoſe to keep up the Remembrance of it.

If then there was ſuch an Explication of this Promiſe, as ſeems to appear from theſe Obſervations, this muſt give credit to this Hiſtory.

For we cannot imagine any Method of Providence more ſuitable to our firſt Parents Circumſtances, and more proper to prevent their after Diſobedience, and maintain the Honour and Authority of God as a Law-giver, than the Revelation of a Sinner ſo explained to them; and therefore as this Hiſtory ſo far agrees with our Reaſon, we have ſo far reaſon to believe it true: And if ſo, many great Conſequences will follow that will give us a further View into various Revelations afterward, that Mankind would ſtand in need of and which we might expect to find ſome Account of in any regular Hiſtory of Providence.

The Neceſſity of various Revelations.

As, *firſt*, If it be true, as we have ſhewn, that upon the firſt Act of Sin, God made a Promiſe to our firſt Parents of a Saviour: As this was a promiſe of great Importance; ſo it was, by conſequence of the higheſt Importance to them, that this Promiſe ſhould be kept in Memory:

And as we cannot conceive that God would be wanting in any neceſſary Means of its Preſervation, ſo it is reaſonable to expect, in any authentic Hiſtory of ancient Times, ſeveral Methods made uſe of for this purpoſe.

2*dly*, Since ſo much depended upon this Promiſe of a Saviour, and yet nothing here ſaid when he ſhould come; there ſeems to be a Neceſſity in the Nature of the Thing, that there ſhould be, ſome time or other, ſome Information given of the determinate Time, as likewiſe ſome Marks of him, whereby he ſhould be known. And,

3*dly*, Since 'tis ſaid he ſhould be the Seed of a Woman, 'tis natural to conceive, that ſome Time or other, ſome Means ſhould be provided for the Examination of this Matter, and the certain Proof of his being ſo. And,

4*thly*, Since this Promiſe was of great Importance, 'tis

'tis natural to conceive that all Mankind, at all times after, would be eager for its Completion; and by this means, as they muſt meet with continual Diſappointments, which would make them uneaſy, there ſeems a Neceſſity of a frequent Confirmation of this Promiſe to ſupport their Hopes; and the longer it was before his coming, ſo much the oftner ought this Confirmation to be made: And by Conſequence we may conclude, that if there has been any Revelation of this kind, there have been many.

And if ſo, then a Hiſtory of Providence muſt not only be a Hiſtory of the Riſe and Progreſs of Sin, and of proper Methods taken for the Prevention of it, but alſo of various Revelations and Prophecies relating to the promiſed Seed, if he was not to be born till long after.

And by Conſequence, as we can have no regular Hiſtory of Providence without ſome ſuch Prophecies and Revelations: So it will be a particular Mark of the Credibility of the Scripture Hiſtory, that it agrees in all theſe Reſpects: But this ſhall be proved hereafter.

The Method of divine Providence after the firſt Sin.

Having conſidered the Origin of Sin, and how Mankind became liable to Death, and how far our firſt Parents were capable of Preſervation, after they had ſinned, and the Neceſſity of various Revelations upon that Account, and the exact Proviſion that was made accordingly.

So let us now enquire, what Effect theſe Revelations had upon Mankind according to this Hiſtory.

As the firſt and great End of God's Providence in his Dealings with Sinners, as ſuch, is the Prevention of Sin, Sin being the only Thing that can prevent their Happineſs, the Queſtion is, whether theſe Revelations, vouchſafed to our firſt Parents, prevented all after Sin, or not? And if not, then we muſt

must enquire, what Account this History gives us of them; what their Circumstances and Occasions were, from Time to Time, and what Methods of Providence they or their Children stood in need of, and whether it tells us of any suitable Provision made.

As for our first Parents, this History makes no mention of any after Transgression on their Part.

But as for their Children, we soon find it otherwise; one Brother murdering another, because the Offering of the one was better accepted than that of the other.

Why this should occasion such a Resentment, we are not told; but whatever the Reason of the Fact might be, it was of so heinous a Nature, that there seems a Necessity of some Method to be taken, suitable to the Nature of the Case.

Death had been already threatened to Sin, but Death does not seem so natural a Punishment, whilst the World was yet so very small; and yet some exemplary Punishment might justly be suspected, for the Prevention of future Transgressions of that kind, which were more particularly to be prevented then, whilst Men were so few.

And therefore as we may expect some Account of this nature, in a credible History of Providence relating to this particular Fact, so this History of *Moses* tells us, that *Cain* was not put to Death, but preserved to feel the natural Stings of his guilty Conscience. The Ground is cursed for his sake, and here his Family are banished from the Society of those, whom God intended to favour with his Presence.

This severe Punishment, 'tis probable, our first Parents understood as an Exclusion of him and his Posterity from any Pretence of having the promised Saviour descend from any of them.

This Notion so far prevailed in the Family of *Seth*, and they were so confident that this Promise was to be fulfilled in them, that they distinguished themselves

ſelves by the Title *of the Sons and Children of God*, in Oppoſition to the Poſterity of *Cain*, whom they reproachfully ſtiled, *the Sons and Daughters of Men*, *Gen.* iv.

And upon this Account the Family of *Seth* ſeems to have kept themſelves a ſeparate People.

When this Separation was injoined is not ſaid; but as *Cain* and his Family were baniſhed, it does not ſeem conſiſtent with that Puniſhment, to leave the reſt of the World at Liberty to converſe with them; and becauſe their promiſcuous Marriages with them was afterwards ſaid to be one Reaſon of the Flood, it ſeems therefore to be implied, that this was one Part of their Diſobedience, and by Conſequence, that God had commanded a Separation.

And as they were at laſt univerſally blended together with that accurſed Seed; and as this extraordinary Change of Things, begat a Neceſſity of ſome new Methods of Providence ſuitable to this Occaſion, we may expect to hear of in a credible Hiſtory, ſo we are here told of a new Revelation made to declare God's Intention to deſtroy them all.

Various Means of Reformation tried before the Deluge.

But before the World came to this Condition, we cannot conceive, but ſomething had been done for the Prevention of this Wickedneſs. *Moſes* indeed ſays nothing of it; but the New Teſtament tells us of various Methods taken of divers Prophets ſent to preach Righteouſneſs to them. [See 2 *Pet.* ii. 5. *Jude* 14.]

And with theſe, and perhaps many other external Means of Reformation, 'tis intimated to us, that God was not wanting in any inward Aſſiſtances of his holy Spirit.

But when all theſe Means were ineffectual, then 'tis ſaid that God ſent the Flood upon the whole World, ſparing only *Noah* and his Family, and ſuch a Number

a Number of Creatures of every Kind, as his Wiſdom thought fit to be preſerved.

This is the Account we have from *Moſes*, and as this is a very rational Account, ſo 'tis obvious to every Underſtanding, that according to this State of Things, there were ſeveral new Revelations neceſſary, with which this Hiſtory agrees.

Several new Revelations neceſſary at the Deluge.

As 1*ſt*, 'Tis evident if the World was to be deſtroyed by a Flood, and God had determined, that *Noah* ſhould be ſaved, 'twas neceſſary he ſhould be timely informed of it; and accordingly we are told of a Revelation given him, with Inſtructions to provide himſelf an Ark, and the Manner how to make it.

And, 2*dly*, As the Time of going into, and coming out of this Ark depended on the Will of God, ſo it could not be known without his Revelation; and accordingly *Noah* is here ſaid to have received Directions.

And, 3*dly*, Since, when he came out of the Ark, 'tis natural to ſuppoſe, he might be diſcouraged from a neceſſary Induſtry, ſuſpecting it would be all in vain; the Hiſtory tells us that God aſſured him, that he would not any more drown the World.

4*thly*, As *Noah* and his Family might be afraid, conſidering the quick Increaſe of other Creatures, leſt they ſhould be deſtroyed by them, we are told, that the Dread of them ſhould be upon every living Creature, and that they themſelves ſhould multiply exceedingly.

5*thly*, Becauſe the Fruits of the Earth were now become uſeleſs, or perhaps were not now capable of affording a proper Suſtenance; as there was a Neceſſity of ſome other Suſtenance, ſo here we read of a Liberty given them to eat Fleſh.

But then,

6*thly*, As they were allowed to feed on Fleſh,

ſince they could not thence know, but they muſt eat it raw, which might naturally make them ſavage; and becauſe the very killing of the Beaſts for Food, might by degrees train them up to Cruelty, and ſo make them leſs averſe to Murder, as 'tis natural to conceive there might be; ſo 'tis here ſaid, there was a poſitive Prohibition of eating Blood, and Murder is forbidden under the Penalty of Death, and every one is commanded to avenge it. And,

Laſtly, Becauſe 'tis natural to conceive, Mankind would upon every rainy Weather be fearful of the like Devaſtation, 'tis reaſonable to expect that God would ſatisfy them in this Particular.

And accordingly we are told of an Aſſurance given, that God would not deſtroy them in this Manner any more; and that he made the Appearance of the Rainbow in the Clouds, a ſtanding Memorial of his Promiſe. And what a Goodneſs was this in God, that he ſhould make this a ſtanding Token of their Safety, which in the Nature of Things would ordinarily be preſented to them at that Time, when they would have the greateſt Apprehenſion of Danger.

The neceſſary Methods of Providence to the new World.

Being now come to the Beginning of the new World, we are next to inquire what might be neceſſary in their Caſe either for the Incouragement of Obedience, or the Prevention of Sin, or the Preſervation of a due Faith in the promiſed Seed.

As for the Incouragement of Obedience, and the Prevention of Sin, nothing further could be neceſſary after ſo remarkable a Difference made between the Righteous and the Wicked; and therefore we read of no other Means at that Time:

But as to the Promiſe of a Saviour, we may expect to read of ſomething more, to ſtrengthen and ſupport their Faith in this Promiſe; for the Belief of it was ſo far ſunk even in the Family of *Noah*, that

the Sin imputed by this Hiſtory to *Ham*, [*Gen.* ix. 22.] is generally underſtood by the *Jewiſh* Rabbies, of ſomething done in Deriſion of this Promiſe.

It is evident, there is nothing in the Thing itſelf, conſider'd ſimply, but may be underſtood in a very good Senſe; but ſince we ſee it ſo ſeverely puniſh'd, it muſt have ſomething worſe in it, than we are now able to apprehend: But if it was done by way of Scoff at this Promiſe, it was then a Crime of a high Nature, and upon this Account, leſt any one ſhould be incouraged to follow his Example, 'tis worthy our Obſervation, that he and his Poſterity are here ſet forth, as ſeverely puniſhed by God for it: I ſay, puniſhed by God; becauſe what is here ſaid to be ſpoken by *Noah*, is to be underſtood as revealed to him by God; becauſe he not only knew what had been done, when he was aſleep, but the Curſe he denounced upon it, was afterward literally fulfilled.

And whilſt we conſider *Noah* as a Prophet, from hence we may underſtand the Bleſſing of *Shem* for the Support of the Faith in the promiſed Seed. And how briefly ſoever it is here delivered in a Hiſtory only of general Hints, yet 'tis reaſonable to think it muſt have been underſtood by *Noah*, ſo 'tis very probable it was more fully explained by him.

To have their Hopes thus confirmed again to them, was a very great Motive to Obedience; but becauſe, notwithſtanding this, Mankind ſoon degenerated into Wickedneſs; to prevent the Progreſs of which, was probably the Reaſon of the next great event, *viz.* the Confuſion of Languages; and in conſequence of that, the Diſperſion of Nations.

The Reaſon of the Confuſion of Languages.

The Occaſion of this Event was the Building of the Tower of *Babel* by *Nimrod* the Grandſon of *Ham*, probably in Oppoſition to the Judgment denounced againſt that Family, that they ſhould be ſubject to their Brethren. For

For 'tis rational to conceive, that this Prediction would naturally prompt them to provide againſt it: And 'tis probable, they might begin this Tower not only for their own Defence, in Defiance of Heaven, in reſpect of the Curſe denounced againſt them, but alſo as the Centre of Union to their Family, and the Seat of that univerſal Empire, which they might hope to make themſelves Maſters of.

And if ſo, then as there was a Neceſſity, if this Prediction of *Noah* was revealed by God, that he ſhould interpoſe for their Defeat, for the Vindication of his Honour and Veracity; ſo there could be no Way more effectual to convince them, that their Defeat was effected by the Hand of God, than this ſtrange Confuſion of their Languages, which could be wrought only by a divine Power; and one would have thought it ſhould have awaken'd them into a Senſe of their Folly.

But when we further conſider, that this Poſterity of *Ham* were very wicked, and that their bad Example might infect the reſt of Mankind; there ſeem'd a Neceſſity of the next great Event, *the Diſperſion of Nations.* For,

1*ſt*, By this, here is a Separation made of the wicked Family of *Ham* from the reſt of the World, that they ſhould not be corrupted by them; and leſt a local Separation ſhould not ſerve the Turn, here is,

2*dly*, A Confuſion of Languages, which would naturally hinder all Intercourſe, not only with the Families of *Shem* and *Japhet*, but even among themſelves, excepting with ſuch, as ſhould ſpeak the ſame Language. And,

3*dly*, As they who ſpake the ſame Language, would naturally live together, ſo there muſt be as many diſtinct Societies as there were Languages; and the more Diviſions there were, whatever Part was infected, the leſs would the Corruption ſpread, whilſt there could be no eaſy Communion between them: And,

4*thly*, As the ſeveral Societies would form themſelves into diſtinct Governments, ſo theſe ſeveral Governments muſt naturally contribute more to the Reſtraint of Wickedneſs, than could poſſibly have been done, had the World continued under one great Empire.

And beſides the very Jealouſies and Emulations between Nation and Nation, and the Ambition of out-doing one another, muſt be a great Means to reſtrain Men from publick Vices, and a Spur to many noble Virtues.

Laſtly, This Diviſion of Nations was a wiſe Means of Providence for the more natural Puniſhment of Sin; for when any Nation ſhould become wicked, here was no need of any immediate Correction from above; but by this Means one People might be made to puniſh another, without the Deſtruction of either: And when any People ſhould become incurable, God could deſtroy them without hurting the reſt.

So that upon the whole, we ſee nothing could better prevent Sin, and encourage Virtue, than this Confuſion of Languages, and Diſperſion of Nations was; and therefore there can be no room to doubt the Credibility of this Hiſtory thus far.

What happen'd immediately upon this Diſperſion this Hiſtory is ſilent in: For it ſeems the main Deſign of *Moſes*, to carry on the Succeſſion of the Family of *Shem*, as the Branch from which the *Meſſiah* was to come; and therefore he takes little Notice of any Thing but what relates to them.

And we find that even they, as well as the Poſterity of *Ham*, were about four hundred Years from the Flood, ſo far degenerated into Idolatry, [*Joſhua* xxiv. 2.] that there was no way of maintaining true Religion in the World, without ſome new Method of Providence for this Purpoſe.

And ſince the Knowledge of the true God is abſolutely neceſſary to the Happineſs of Mankind, becauſe

cauſe their Happineſs conſiſts in being like God, and by Conſequence the Attainment of it depends upon their forming right Notions of him; we have no Reaſon to doubt, but the Providence of God would diſplay itſelf for the Recovery and Preſervation of true Religion in the Knowledge and Worſhip of the true God, according as their Caſe required; and we may expect to find it ſo, in any credible Hiſtory of Providence.

The calling of Abraham, *and the Reaſon of it.*

And therefore when true Religion was in Danger of being loſt, God is repreſented as calling forth *Abraham* from his Country, that he might be the Father of a Nation he deſign'd to train up in the Knowledge of himſelf, and in the true Faith of that great Inſtrument, and Motive of true Religion, the Promiſe of a Saviour.

And as he was a Perſon well diſpoſed towards God, this Hiſtory ſeems to repreſent him as ſet up by God, not only as a Pattern, but as a Guide to ſucceeding Generations, *Gen.* xviii. 19.

This ſeems to be the Deſign of Providence in this Diſpenſation towards *Abraham*, according to this Hiſtory; and as ſomething of this Kind might reaſonably be expected, this muſt be ſo far a credible Hiſtory.

But here we muſt not ſuppoſe, that God intended not to prevent or reform the Idolatry and Ignorance of Nations, ſo long as the true Religion could be preſerved among his choſen People; no, we may reaſonably conclude, that there had been many Methods uſed for this Purpoſe before the calling of *Abraham*; as there likewiſe probably were many others afterwards, that we are told nothing of.

But as the calling of *Abraham* was the moſt effectual of all, and is the Foundation of the ſucceeding Hiſtory, we have a more particular Account of this: And if ſo,

Let us, in the next Place, ſee what may reaſonably be expected in Hiſtory of this Perſon, and thoſe that ſhould deſcend from him, conſidering the End they were choſen for, ſuppoſing we had no Account of it; and if we find this Hiſtory agree accordingly, it is ſo far a conſiſtent and credible Hiſtory.

The firſt thing to be expected in a credible Hiſtory of this Man, is to find in him ſeveral great Inſtances of a remarkable and excellent Piety and Virtue.

And ſo he is ſet forth in this Hiſtory, as a *burning and ſhining Light*, forſaking *Father and Mother*, *Brethren*, *and Siſters*, teaching his Poſterity by his own Practice to *count all things but Droſs and Dung*, *in Compariſon of the Excellency of the Knowledge* of the true God and true Religion.

But what an amazing Inſtance of his Faith and Obedience was that of offering his Son? And how lively did he ſhew by this Example, the Poſſibility and Neceſſity of the ſtricteſt Obedience, even in the tendereſt Acts of Self-denial, and of Truſt and Reſignation in the hardeſt Trials?

Now when we conſider this Character of *Abraham* ſo agreeable to the Nature and Will of God, and ſo ſuitable to the Work he was choſen for, 'tis no wonder we read of great and eminent Favours, and uncommon Condeſcentions towards him.

The ſecond Thing to be expected in an Hiſtory of *Abraham*, is to read of great Motives and Incouragements to him, according as his Circumſtances required; ſo we here find frequent Promiſes made him, and ſuch Informations given him, as might be requiſite to comfort him in his Undertaking, according as he had Occaſion from time to time. As for inſtance;

No ſooner had he left his Country, and arrived at the Land of *Canaan*, but we are told of a Promiſe of that Land to his Poſterity; but afterwards,

wards, when he ſaw no Probability of this for want of an Heir; as 'tis natural to conceive he might be, ſo this Hiſtory tells us, that he was under ſome Uneaſineſs of Mind: He might have ſome doubtful Reaſonings how his Seed was to inherit the Land of *Canaan*, when he was likely to have none.

Now when this was the Encouragement to leave his Kindred, and he ſaw no likelihood of fulfilling this, as there was a Neceſſity for ſome proper Aſſiſtance in this Caſe; ſo we read of a Revelation made to aſſure him, that he ſhould have a Son, whoſe Poſterity ſhould poſſeſs that Land.

And that he might have no Doubt of this, God not only gave him a Sign to confirm this, by appointing him to provide a Sacrifice, which God ſhewed his Approbation of, by the paſſing of a Lamp of Fire between the divided Parts of it, but he alſo gives him a View of his whole Deſign, and ſhews him by what Steps he ſhould become a Nation. [*Gen.* xv. 13, *&c.*]

So that here we ſee a ſuitable Proviſion made, ſufficent to diſpel the Fears of *Abraham*, and confirm his Faith.

But yet it is here to be obſerved, that though *Abraham* is aſſured he ſhall have Children that ſhall deſcend from his own Body, yet here is nothing ſaid of the Time when: And as it was natural for him to think in this Caſe, that he ſhould have theſe Children by his Wife, when he afterwards found ſhe was paſt Children in the Courſe of Nature, this probably begat a new Doubt, whether he was to have them by her, or by another; and as this inclined *Sarah* to give him her Servant, (*Gen.* xvi. 2.) here was now a Neceſſity of a new Revelation to ſet them both right.

Accordingly we read of ſuch a Revelation, wherein *Abraham* is aſſured of a Son by *Sarah*, which Son ſhould be that bleſſed Seed, in whom all theſe Promiſes ſhould center, and in whom all the Families of

the Earth ſhould be bleſſed: By which words muſt be meant that this Son ſhould be the depoſitary of that Promiſe to our firſt Parents, relating to the Redeemer, who was to bruiſe the Serpent's Head: For as this was the greateſt Bleſſing that God could beſtow on ſinful Men, and was ſuch a Bleſſing as he intended for all Mankind, that would make themſelves capable of it; ſo when 'tis here ſaid, that in this Seed of *Abraham* by *Sarah* all Nations of the Earth ſhould be bleſſed, this muſt naturally be ſuppoſed to relate to that great Bleſſing, expected from the promiſed Redeemer, and muſt therefore be underſtood, as a further Confirmation of that Promiſe.

And for the Remembrance and Aſſurance of all this, he renews his Covenant with *Abraham*, and his Seed, not only promiſing them the Land of *Canaan*, but alſo obliging them to be circumciſed, and that not only as a Mark, by which they ſhould be diſtinguiſhed to be his, (*Gen.* xvii. 8, *&c.*) but alſo probably, as a ſtanding Sign, that God would perform his Covenant with them.

Theſe are the chief of thoſe many Revelations that God was pleaſed to vouchſafe to *Abraham*; and as this is what we might reaſonably expect to find in a Hiſtory of ſo great a Man, choſen out by God for ſo great an End, this makes this Relation very credible.

Before I proceed to the third Thing required in a Hiſtory of *Abraham*, it may not be amiſs, becauſe theſe ſeveral Revelations to *Abraham* are the Hinge of the ſucceeding Hiſtory, to make ſome particular Remarks upon them, as being ſuch as will give ſome Confirmation to them, and add a further Credibility to the Relation.

Remarks upon theſe ſeveral Revelations to Abraham.

1*ſt*, Then as God was not wanting to *Abraham* in ſuitable Encouragements according to his ſeveral Occaſions, ſo the Land of *Canaan* was promiſed him after he was come away from his Country and Kin-

dred

dred, as the proper Motive to keep him ſeparate from them.

But ſince this Promiſe was not to be fulfilled till after the Space of four hundred Years, one may naturally conclude from hence, that he underſtood ſomething more to be meant by the Promiſe of the Land than barely the Land itſelf.

What this was we are not told, but it was probably explained by *Abraham:* And as he had been bred up in the Faith of the Saviour promiſed, and lived in the Hope of the Pardon of Sin, and everlaſting Life implied in that Promiſe; ſo this land might be given as a Pledge to aſſure him of thoſe Advantages he hoped for, not only to himſelf, but his Poſterity, that would make themſelves capable of them by treading in the Steps of *Abraham.* And if ſo, it was a powerful Conſideration to attempt any Enterprize whatſoever.

2*dly*, As *Abraham* had the Promiſe not only of a numerous Iſſue, but that *in his Seed all the Nations of the Earth ſhould be bleſſed*, 'tis worth our Notice here, how credible the Story is in this reſpect.

For as the Promiſe of a Saviour was of the higheſt Importance to Mankind, ſo 'tis natural to conceive it would be looked upon as a particular Privilege to any Family to have this Saviour deſcend from them: And upon this Account, as it was natural for all Mankind eagerly to deſire Children, in hopes that this Saviour might be of his Poſterity, ſo no Motive could ſo much work upon them, as to be aſſured of theſe Things.

And therefore when *Abraham* was firſt called to dwell in a ſtrange Land, as he ſtood in need of the ſtrongeſt Motives to ſupport him under the Difficulties he was expoſed to, ſo 'tis agreeable to ſee he is aſſiſted by the moſt prevalent Conſideration that could be offered him.

3*dly*, We have obſerved before, that God told *Abraham*, how his Poſterity ſhould become a *Nation*; that

that *they ſhould be Strangers in a Land that was not theirs, where they ſhould ſerve and be afflicted, and after four hundred Years God would judge the Land, and bring them out with great Subſtance.* And there was a Neceſſity of ſome ſuch Prediction.

For ſince God foreſaw this People would, and his Wiſdom intended they ſhould be afflicted, it was neceſſary they ſhould know this, and how long they ſhould continue ſo: Becauſe this was a moſt effectual Means to comfort them under their Sorrows, and keep them in a conſtant Dependence upon God: Becauſe this Affliction having been foretold by him, was of itſelf a Proof of God's Promiſes to them; and though this was a grievous Burden, yet it brought its own Remedy along with it, in that it gave them aſſurance, that the whole Prediction ſhould be fulfilled, and ſhould one Day end in the Enjoyment of the Land of *Canaan*, and whatever elſe was meant by it.

And certainly *Abraham* taught them to underſtand more by it than the Land itſelf. For otherwiſe, what Motive could it be to them to bear ſuch Afflictions upon the Proſpect of a Country they could not live to enjoy. And therefore 'tis probable they were taught, that the Intention of this promiſed Land, was chiefly to aſſure them of a State of Happineſs; and if ſo, whenever they ſhould afterwards be poſſeſſed of that Land, it was the moſt engaging Motive poſſible to a future Reſignation to God, and an entire Dependence on him; as it was alſo a Confirmation of their Hopes of the Happineſs intended by that Land, as they were they ſure of the Land itſelf.

We may further obſerve, that ſince they had the Promiſe of the Land of *Canaan*, it was likewiſe very ſuitable, that they ſhould be ſometime told how long they muſt expect the fulfilling of it.

For they might expect it ſooner than was intended; and as by this means they would meet with many Diſap-

Diſappointments, ſo they might be tempted to lay aſide their Hopes; and ſince they were to be afflicted, this might add to the Temptation.

But beſides they might doubt of the Poſſibility of the Thing, whilſt they ſaw the Land inhabited by others;

So that there ſeems a Neceſſity of a proper Revelation in this Caſe, to inform them how and when they ſhould be poſſeſſed of it; and we muſt look upon this as a very credible Relation, that tells us of ſuch a ſeaſonable Prediction made, as accounts for all their Doubts and Difficulties.

4*thly*, Another Thing to be obſerved in this Story, is, that God is ſet forth as entering into Covenant with *Abraham*, for the Performance of his Promiſes to him, and Circumciſion is made the Sign and Seal of that Covenant.

Which ſtrange Ceremony, as it would hardly have ever been thought of by Man, it would never have been ſubmitted to, but upon a thorough Perſuaſion of its being appointed by God; and it was a very wiſe Appointment to keep them a ſeparate People to himſelf, being ſuch a Mark in the Fleſh, as no other People would voluntarily conform to them in.

And if it ſhall hereafter appear, that as this promiſed Land in this Covenant did repreſent to them a future State of Happineſs, ſo Circumciſion did likewiſe repreſent that Purity, which is required of thoſe who would make themſelves capable of that Happineſs; and as no uncircumciſed Perſon ſhould enter into *Canaan*, ſo no one ſhould enter into everlaſting Happineſs, but they who crucified the Fleſh with the Affections; then we ſee a greater Wiſdom in the Appointment of this otherwiſe odd Ceremony.

Thus we ſee how *Abraham* was provided with proper Encouragements, and aſſiſted with ſuitable Motives, as Reaſon might expect to find in a credible Account of him. Which was the ſecond Thing required in a credible Hiſtory of *Abraham*. *The*

The third Thing required in a Hiſtory of Abraham.

Another thing to be expected in a Hiſtory of *Abraham*, is, to be told how he became a Nation; and this we have ſet before us in a very rational and affecting manner in this Hiſtory.

'Tis not eaſy to conceive, how the Seed of one Man ſhould become a diſtinct Nation, whilſt the World was inhabited, unleſs they were ſettled in ſome deſolate Country; but ſince 'twas neceſſary for the Benefit of the World, that they ſhould converſe with other People; ſo 'tis very agreeable to ſee how this was brought about by their going into *Ægypt*, and that in ſuch a Manner as is here repreſented.

One cannot but admire God's Wiſdom, that ſince they were to become a diſtinct Nation, and muſt neceſſarily have ſome Place to live together, 'till they ſhould be fit to be removed into the promiſed Land, that *Ægypt* ſhould be the Place provided for them; a Place particularly fitted to keep them ſeparate, the *Hebrews* being ſuch an Abomination to the *Egyptians*, in that they would not ſo much as eat with them.

How it fared with them here, we are particularly told; and as my Deſign is to ſhew the Credibility of the Story, I will examine every part of it, and ſhew the Wiſdom of God in every Inſtance.

The Credibility of the Children of Iſrael, and of their Afflictions.

The firſt thing obſervable here, is, they were miſerably afflicted, as was foretold. And as this Story gives a very natural Reaſon why they were ſo, ſo 'twas a great Inſtance of God's Wiſdom, that they ſhould be ſo, in order to the keeping them a ſeparate People, and removing them to another Land.

For if they had not been afflicted, they could have had no Inclination to remove from thence.

The next Thing to be obſerved, is, how they came out, and this, the Story ſays, was by the Execution of ſtrange Judgments on the *Egyptians*. This

alſo was foretold to *Abraham*; and it gives a great Credibility to the Story, when we can diſcern a particular Wiſdom, in ſuiting thoſe Judgments to the Circumſtances of God's choſen People, and the End they were choſen for.

As this People were infected with the Idolatry of *Egypt*, it was neceſſary they ſhould be cured of it, before they went. And what could be more effectual to cure them of this, and convince them that the God of *Iſrael* was the only one God, than ſuch Works, as even the Magicians confeſſed, none but he could do?

And accordingly we read, *Ex.* vi. 6. that God requires *Moſes* to inform the *Iſraelites*, *that he was the Lord, the God of* Abraham, Iſaac and Jacob; and as a Proof of this, that *he would bring him out of Bondage.*

Again, when we conſider this People were bred up in mighty Notions of their Privileges, as the Seed of *Abraham*, and when they found themſelves perſecuted upon this Account, they might naturally expect that God would appear in their Behalf; and what could more effectually demonſtrate this, than to ſee ſuch Judgments on the Land of *Egypt*, whilſt themſelves were entirely free?

And when we conſider, as it appears by this Story, that *Moſes* was the Perſon ſent by God to bring this People out of *Egypt*, a Perſon unqualified without the Aſſiſtance of an almighty Power; here is a particular Aptneſs in theſe Judgments, not only to convince the *Iſraelites* he was ſent by God, and was able to effect what he propoſed, that they might be willing to come away with him; but alſo to work upon the obſtinate *Egyptians*, and oblige them to let them go. And accordingly theſe were the Ends of thoſe Judgments. [*See Exod.* vi. 6, 7, 8.] And if we add to this that the *Egyptians* might be not only ripe for Vengeance upon Account of their Enormities,

ties, but alſo wanted to be informed of the true God, what could be more proper for this End, than theſe Judgments? And accordingly we likewiſe read that this was one Intention of the divine Judgments on that People. *(See Ch.* vii. 17. viii. 22. ix. 14. vii. 3, 4, 5.)

And as they were intended for the Puniſhment of that Nation, it is probable, that every Puniſhment might have had ſome relation to ſome particular Sin. The Author of the *Book of Wiſdom* has in ſeveral Inſtances endeavoured to ſhew this. Ch. xi. 15. xv. 18, 19. xvi. 1. xvii. 2, 3. xviii. 5. But tho' the Obſervations may not be juſt in all Reſpects, yet the Death of every Firſt-born of the *Egyptians*, carries ſo lively a Remembrance, and has ſo natural a Relation to their Sin, in deſtroying every Male of the *Iſraelites*, that one muſt think it a Puniſhment for their Cruelty.

The next Thing obſervable in this Story is, the Succeſs of theſe Judgments, and the *Iſraelites* coming away, with *Jewels of Gold, and Silver, and Raiment*.

This was likewiſe foretold *Abraham*, that *they ſhould come away with great Subſtance*; and this is not only a credible Relation for this Reaſon, that the *Egyptians* were afraid of being deſtroyed, and ſo were glad to get rid of them at any Rate; but alſo as it is ſaid to be ſo ordered by God. *(Exod.* xi. 2.) For conſidering what this People had ſuffered by the *Egyptians*, here is a natural Suitableneſs and Equity in this Appointment, and it may be conſidered, not only as a Kind of Recompence for their Sufferings in general, but as a particular Satisfaction for what they had by Right due to them for their Labours; for it is very probable, that as they had been oppreſſed with Labour, ſo they might have been in their Wages.

And therefore when they had Power to right

themſelves, they *demanded of the Egyptians Jewels of Gold*, &c. For the Word which we ill tranſlate *borrowed* ſignifies *demanded.*

And it is very obſervable, that God is not only ſaid to have given them Orders to make this Demand, but alſo to have given them Favour in the Sight of the *Egyptians*, that it might appear to be his Work, thereby to let them know that he was as juſt to them in recompenſing their Loſſes, as he was to the *Egyptians* in avenging their Oppreſſions, on whom this might be likewiſe inflicted, as a further Puniſhment. So that the *Iſraelites* were only God's Inſtruments to take from that People, what they held only by the Bounty of his Providence, and had now forfeited by their Tranſgreſſions.

The next Thing obſervable in the Story of this People, is their going through and continuing in the Wilderneſs forty Years. One Reaſon of their taking that Way, we read *Exod.* xiii. 17.

But further, if we conſider, that this People were choſen for the Preſervation of the true Religion, and yet were very much addicted to Idolatry. If they had gone immediately into the Land of *Canaan*, they would have worſhipped their Gods, and ſo defeated the Deſign of Providence. And therefore God led them through the Wilderneſs, where they could converſe with no other People; and as they could not there be provided with Neceſſaries in a natural Way, ſo it was by Conſequence a proper place to convince them he was the only true God, by the daily Inſtances of his Power and Goodneſs; and for this Reaſon he kept them in the Wilderneſs, till a new Generation had ſprung up, that had never ſeen any other People, and knew no other God but him, whoſe Wonders they daily ſaw, and by whoſe Miracles they lived.

And when thus God had raiſed himſelf proper Inhabitants for the Land of Promiſe, he gave them

Poſſeſſion

Poſſeſſion of it. Thus we ſee how this People became a Nation.

The fourth Thing required in a Hiſtory of Abraham *and his Family relating to their Laws and Government.*

This is what we find in our Hiſtory in a very extraordinary Manner. Soon after this People came into the Wilderneſs, the firſt Care of Providence is employed in giving them a Syſtem of Laws to govern themſelves by, in their moral, religious, and civil Capacity, which Laws as they came from God, ſo this People were immediately governed and protected by him.

And tho' God gave them all ſufficient Evidence, that thoſe Laws they received were given by him, yet it is worth our while in this Place to reflect, how he manifeſted his Wiſdom in the Laws themſelves, in adapting them to the Circumſtances and Diſpoſition of that People, and the End they were choſen for.

The Wiſdom of God ſhewn in the Jewiſh *Law.*

As 1*ſt*, 'Tis evident they were a very ſtupid People, having been bred up in hard Labour under the Oppreſſions of Tyranny, which is apt to break Men's Spirits; and conſidering this, how graciouſly does God condeſcend to their weak Capacities, by reducing his moral Precepts to ten ſhort Commands, and repreſenting the moſt important Truths to them, under ſuch Figures as they had been accuſtomed to, that he might inſtruct them the better in thoſe Things, and imprint them more deeply on their Minds?

2*dly*, If we conſider them as a People prone to and corrupted with Idolatry, here was a wiſe Proviſion in this Caſe alſo, not only in employing them in a great Number of Obſervances, but alſo in appointing them ſuch particular Ceremonies, as were directly contrary to the idolatrous Rites of the Heathen.

3*dly*,

3*dly*, If we conſider them as a People ſeparated from other Nations, here likewiſe we may obſerve a wiſe Proviſion made to keep them ſo, not only by continuing Circumciſion, but alſo by forbidding them to conform to the Rites of other People, and injoining them ſuch a Diſtinction of Meats, and Sacrifices, as muſt keep them from all other People. [*See Lev.* xx. 24, 25.]

Laſtly, If we conſider the End of their Separation was, that they might be a holy, and peculiar People to the Lord. *Lev.* xx. 26. *Exod.* xix. 6.

It is worth our Obſervation to ſee how every Part of it is wiſely fitted for this End.

I need not obſerve this in the moral Law, for every one ſees how it tends in its own Nature to make Men like God, and happy in the Enjoyment of him. The ſame Deſign is likewiſe viſible even in the judicial and ceremonial Part of it.

As for the judicial Precepts they are calculated for the Encouragement of Virtue, and the Prevention of Vice; and tho' ſome of their religious Ceremonies ſeem only to be ſo many arbitrary Forms, and tho' they might be proper for the low Eſtate of that People, as outſide Forms of Pomp to affect their Minds, yet they have anciently been underſtood to have been appointed to inſtruct theſe ignorant People in moral Duties.

Thus for Inſtance, their Sacrifices of *Expiation* might be intended to put them in Mind of the ſad Conſequence of Sin: their *Euchariſtical* Sacrifices were proper to keep up a Senſe of their Dependence upon God; their *Circumciſion* was not only a Sign of their Covenant with God, but alſo of their Neceſſity of parting with their Luſts; their legal *Waſhings* ſhewed them how pure a God they ſerved, and how pure every Perſon ought to be, that would come into his Preſence or hope for his Favour: And the Prohibition from Swine's Fleſh might teach them to avoid

the brutal Nature of that Creature, that as he wallows in the Mire, ſo they ſhould not wallow in the Filth of Sin.

When they are forbid to eat Birds of Prey, it is to teach them to abſtain from Rapine; and by Fiſh without Scales they were taught to avoid all earthly Mindedneſs, and mean Practices.

And that this was one Intention of the legal Ceremonies has been the current Senſe of ancient Times; and the Scriptures themſelves ſhew us, that they were eſteemed fruitleſs, and unacceptable to God, unleſs they were accompanied with the Fruits of Righteouſneſs, which looks as if this was the Intention of them. [*See Iſa.* lxvi. 3. i. 13. lviii. 45. &c. *Prov.* xv. 8. xxviii. 9. *Zach.* vii. 5. *Pſal.* li. 16, 17. xl. 8, 9. *Jer.* vii. 3, 4, 5, &c. xxi. 22, 23, &c. *Hoſea* vi. 6. *Micah* vi. 6, 7, 8.]

And as this was the Deſign of the Law, ſo it had proper Motives to enforce it.

They were a People bred up in the Hopes of a Saviour, and in that Promiſe was implied everlaſting Happineſs. The ſame Thing I have ſhewn, was underſtood by the Promiſe of the Land of *Canaan*, *viz.* a future State of Reſt and Comfort, of which that Land was a Pledge. So that when they were in Poſſeſſion of that Land, they had thereby an Aſſurance of the future Enjoyment of what they hoped for.

This was ſome Part of their Encouragement; but as they were to continue ſeparate from others for the Preſervation of the true Religion, they ſtood alſo in Need of temporal Promiſes. For ſince the *Heathens* imputed all their worldly Succeſſes to the Worſhip of their Idols, there was a Neceſſity, that God ſhould ſhew himſelf as gracious to his Votaries, as the falſe Gods were ſuppoſed to be to theirs; and therefore it is a particular Inſtance of the Wiſdom of this Law that it abounds with temporal Promiſes. Thus

Thus we ſee the Wiſdom of the *Jewiſh* Laws, and thereby the Credibility of this Hiſtory of *Moſes*, ſo far as it relates to them.

What may be naturally expected in a Hiſtory of Abraham *and his Family, relating to the Preſervation and Propagation of the true Religion.*

The next Thing we may expect to find in a Hiſtory of this People is, that, ſince one great End God had to ſerve by them, was the Preſervation of Religion, they were thoroughly inſtructed in the true Religion, and that this was alſo kept pure amongſt them.

2*dly*, That ſome Means were made Uſe of from Time to Time, to bring their Religion to the Knowledge of other Nations.

By true Religion we muſt underſtand two Things.

1. A right Knowledge of the true God, and how we are to behave ourſelves to him, conſidering the Relation he bears to us, which is the Sum of natural Religion.

2. A true Faith in the promiſed Saviour, through whom God had promiſed eternal Happineſs to all that would obey him faithfully; which is the Sum of Revealed Religion.

This is true Religion, and it is remarkably provided for in this Hiſtory.

While the *Iſraelites* were in *Egypt*, one great End of God's Judgments upon that Nation, was to ſhew that he was the only true God.

And when they were in the Wilderneſs, God let them know, at the Delivery of the Law, that there was but one God, and that he was that one God; and for a Proof of which he appeals to his Works in bringing them out of *Egypt*. [*See Exod.* iv. 5. vii. 17. viii. 10, 22. ix. 14, 16, 17. x. 2.]

And as they are required to have no other Gods but him, ſo they are taught to reſemble him by nothing that they ſaw.

That they ſhould never uſe his holy Name without the utmoſt Reverence; and to preſerve this holy Awe of him in their Minds, they were commanded to ſet apart one Day in ſeven to his Honour, and apply themſelves therein in ſuch holy Offices, as he himſelf appointed for that Purpoſe; ſo that, as they had ſufficient Proofs of his being the Governor of the World, by his *bringing them out of Egypt*, they might not forget that he was the Creator of it too. This was all done upon their firſt coming into the Wilderneſs; and afterwards that they and their Children may be kept in a continual Senſe of all this, God was pleaſed to keep this whole People for forty Years in a conſtant Dependence upon his miraculous Power for their neceſſary ſupport of Life, and let them ſee ſome remarkable Puniſhments upon thoſe who would not ſubmit to his Authority.

And when he had led them into the Land of *Canaan*, he did it ſo, as to let them ſee, that he was the true God, and that the Heathen Gods were but the Works of Men's Hands.

And to keep up the Remembrance of all this, he appointed three Feſtivals to be obſerved every Year. The *Paſſover* in Memory of their Deliverance from the deſtroying Angel in *Egypt*; the *Feaſt* of *Pentecoſt* in Memory of their receiving the Law; the *Feaſt* of *Tabernacles* in Remembrance of their dwelling in Tents in the Wilderneſs.

And that they might not want living Witneſſes of theſe Things, ſome *Egyptians* were permitted to come along with them; and afterwards, when they entered into the Land of *Canaan*, the *Gibeonites* were preſerved among them, that their Poſterity ſhould be a ſtanding Memorial, to teſtify how the Children of *Iſrael* got Poſſeſſion of the Land.

But that theſe Things ſhould not be forgot, Providence took Care that the Hiſtory of theſe Things ſhould be put into Writing, and required every Family

mily to have a Copy of it, and to read it continually at Home; and alſo commanded it to be read every Sabbath Day in Public; and every ſeventh Year it was done in a more ſolemn Manner before the whole Congregation of that People, who during that Year, had nothing elſe to do but read it.

And as God took Care they ſhould have Leiſure; ſo it was their Concern to improve themſelves in the Knowledge of this Book; for as there was no Action, which it had not ſome Rule for; ſo the Law made it Death to act contrary to them, out of Obſtinacy or Preſumption: Nay, even thoſe Tranſgreſſions which were committed out of Ignorance, could not be forgiven without certain Sacrifices.

And when we conſider all theſe together, no Method could eſtabliſh the true Religion in their Minds ſo well as this; and that it might be kept pure, we read that they were forbidden ſo much as to enquire how the *Canaanites* ſerved their Gods; and are threatened by *Moſes* with diſmal Judgments whenever they ſhould conform to them. And the hiſtorical Books that were wrote after *Moſes* gives us many ſtrange Inſtances of the fulfilling theſe Threatnings. But notwithſtanding all, they frequently fell off from their Duty. And as their Circumſtances then called for new Diſpenſations, ſo God ſent his Prophets to declare his Will to them.

What the particular Occaſion of every Prophecy was, we are not told expreſly; but as the *Iſraelites* were very prone to Idolatry, God had Regard in all his Diſpenſations to convince them, that *he was the Lord their God:* and therefore, when he decreed to puniſh them for their Sins, he gave them Notice of it by his Prophets, as he did, on the other Hand, of their Deliverances from Afflictions, or other Mercies he intended them.

Something relating either to Favour or Puniſhment is the Subject of every Prophecy, and this

might be proper to keep up a Senſe of the true God amongſt them. But it was more particularly neceſſary in Caſe of Puniſhment, and eſpecially when the Puniſhment intended was Captivity.

For had they been given up into their Enemies Hands without being firſt told the Reaſon of it, they might have ſuſpected that they might have been ſubdued by the Gods of their Enemies: That their own God was not able to protect them, and ſo might have been tempted to fall away. And therefore to prevent this, God all along forewarned them of their Puniſhment, and foretold the particular Reaſon of it. And that he might thoroughly convince them of it, he always adds, that whenever they ſhould forſake their Sins, they ſhould ſee a further Proof of his Power in the Removal of their Puniſhment. And as it is very remarkable in this Hiſtory to find, how the Vengeance threatned, and the Mercy promiſed, never failed to come to paſs; ſo what can we imagine more effectual to affect their Minds with a Senſe of their Duty, than this?

By theſe Things we ſee what Care was taken by the all-wiſe Providence of God for the Preſervation of true Religion among this People, as it relates to the Knowledge and Service of the true God.

What Means were made Uſe of for the Preſervation of the Faith of the promiſed Saviour.

As for the other Part of true Religion, the Belief of a Saviour, one can hardly imagine they could want any Information in this Reſpect, the Hopes of this being the great Encouragement that ſupported *Abraham*.

Of Types.

But however, they could not be better inſtructed in it, than was provided by the Law, if the ceremonial Part of their Religion was, as the *Jews* aſſert it was, an emblematic Repreſentation, of the Diſpenſation of the *Meſſiah*, and the Qualifications neceſſary

neceſſary to ſuch, as would be Partakers of the Benefits of it. And if it was ſo, a little Hint would enable them to find it out, and when once diſcovered, thoſe Types would not only convey a more lively Idea to their Minds of the Things repreſented by them, but would more effectually preſerve them in their Memory.

But how probable ſoever this may ſeem, 'tis hard to know certainly whether it was ſo, and we can never have ſuch Evidence of it, as to build any Argument upon it. But thus much is certain, that there is a great Reſemblance between ſome of theſe Ceremonies and ſome Parts of the Chriſtian Diſpenſation, which we call the Diſpenſation of the *Meſſiah*.

But be this as it will, there were not wanting other Means to preſerve the Idea of the promiſed Saviour in the Minds of the People.

They had been bred from *Abraham*, not only in the general Promiſe, but in a great Deſire and Expectations of the Bleſſings they were to reap from it. 'Twas upon this Account that they valued themſelves upon their being the Seed of *Abraham*, and 'tis natural to imagine, that every Parent would inform his Children of the Privileges they were entitled to.

But notwithſtanding this general Notion of a Saviour, they had not yet had any Information of the Character of the Perſon, any further than of his being the Seed of *Abraham*; nor did they know any Thing of the Manner how this great Bleſſedneſs they expected from him was to be conveyed to Mankind: And as 'twas neceſſary to be made known to them one time or other, ſo we read how from a particular Occaſion given, God here vouchſafes them a Revelation of that Matter, *viz.* That whereas they were ſo terrified at his ſpeaking to them, as to deſire he would not ſpeak to them in that Manner any more, he promiſes, that he would ſpeak unto them by *a Prophet, like unto* Moſes, *one from among their Brethren*,

whom, if they refuſed to hear, he would require it at their Hands. [See *Deut.* xviii. 18, 19.]

The literal Meaning of this Paſſage is plain: Here is evidently a ſingle Perſon ſpoken of, who was to be ſent to this People: And as he was to be a Prophet like unto *Moſes*, 'tis natural to conclude, that he ſhould bear the ſame Characters. And if it be reaſonable to infer, that he was to be a Deliverer, as *Moſes* was, this is the very Idea we have ſhewn to be underſtood, by *bruiſing the Serpent's Head.* And if the Redemption intended by bruiſing the Serpent's Head, can be reaſonably thought to be that Bleſſing, which God deſigned to be convey'd to all Mankind thro' the Seed of *Abraham*, it is naturally implied, that this Prophet, who was to come, ſhould be the Perſon.

And if by being a *Prophet like unto* Moſes, it is reaſonable to infer, that he ſhould be a Law-giver, and a Mediator of a new Covenant, and indued with a like Power of Miracles with him, this intimates, that this Salvation was to be effected by giving them a new Law, and a new Covenant, confirmed by Miracles, as the *Moſaic* Covenant had been.

And whereas I have ſhewn, that by *bruiſing the Serpent's Head* was meant, the recovering the World from the Wrath of God, and reſtoring them to Holineſs, Happineſs, and Immortality; it is here implied in theſe Words, if this Prophet was to be that Seed of the Woman, that this Covenant of Salvation, which he was to open to Mankind, was to be a Covenant of Reconciliation, and the Laws he was to give were to be Laws of Holineſs, under the Promiſe of a Reſurrection to everlaſting Happineſs.

And whereas the coming of the *Seed of the Woman to bruiſe the Serpent's Head*, was a Bleſſing to Mankind, if this was to be effected by the Means of a Covenant of Reconciliation, and Laws of Holineſs, it is hereby implied, that this Covenant and theſe Laws,

Laws, which this Prophet was to deliver, ſhould be ſuch as ſhould be calculated for all the World.

And as the Reaſon of this Promiſe to the People at that Time was in anſwer to their own Requeſt, that they might not be terrified by the Voice of God, ſo it is thereby naturally implied, that this Law and Covenant ſhould not be attended with thoſe Circumſtances of Terror, that the Law of *Moſes* had been.

And *Laſtly*, whereas it is ſaid, that if they *did not hear this Prophet*, *God would require it at their Hands*, that is, ſeverely puniſh them; by this it ſeems to be naturally implied, that this Law and Covenant delivered by this Prophet, ſhould be the laſt that he would vouchſafe to them.

And if ſo, as this was a wiſe Proviſion at that Time to prepare the Minds of this People beforehand by this general Hint, for that Change which ſhould be wrought by this Prophet, when he ſhould come; that however highly favour'd *Moſes* was by God, and what Regard ſoever they had for him, they muſt remember, that there was a Prophet to come after him, who ſhould be prefer'd before him, from whom they muſt expect another Set of Laws, and a better Covenant: So it ſhewed them, what Ideas they were to carry along with them of this Saviour to come, and the Redemption to be wrought by him, *viz.* that it was a ſpiritual Redemption, as it was to be effected in a Prophetic Way, by a Law, and Covenant of Holineſs, on Obedience to which their Redemption would ſo intirely depend, that without it, they would have no Benefit by him, but be expoſed to the greater Condemnation.

Corollary.

And if this Interpretation of this Promiſe of a future Prophet be allowed, this teaches us what we may naturally expect to find in a further Hiſtory of this People.

For, as here is a Revelation of ſeveral Things,

which were to be fulfilled in this great Prophet; and as theſe Things were imperfectly hinted at in general Words; ſo we may from hence conclude, that ſome Proviſion would be made in after-times, for the Preſervation of theſe Ideas among them; and that ſome time or other they would be more fully explained.

And as this requires Prophecy, ſo we may not only expect to read of Prophecy in a regular Hiſtory of this People, but alſo of ſuch Prophecy as particularly related to theſe Things.

And as it will be a great Addition of Credibility to this Scripture Hiſtory, if we find it agreeing in this Inſtance; ſo it will likewiſe be a ſtrong Confirmation of the Senſe we have taken this Promiſe in.

But to paſs this by here; I will take Notice of another Thing neceſſary to be provided for.

The Law about Virginity accounted for.

As by the Seed of the Woman was intended, that this Saviour ſhould be the Seed of a Woman only, and that Woman a Virgin, there was a Neceſſity that this might be certainly known.

And if any Method was provided for this Purpoſe, it ought to be of a public Nature, becauſe of public Concern: And if ſo, then as a Thing of this public Nature muſt be naturally preſcribed as a ſtanding Rule, and therefore have the Authority of a Law, which every body ſhould be obliged to ſubmit to; ſo 'tis natural to expect this Method ſhould be preſcribed, when they received their Laws.

Now, that this was the Deſign of that Promiſe, will appear hereafter: And tho' it does not appear that *Moſes* knew this, yet we ſee a wonderful Proviſion made for this Purpoſe, not only in the Laws relating to Virginity, but alſo in the Appointment of the Waters of Jealouſy, by which it was provided, in caſe of Doubt, that their Innocence might be tried by a ſtanding Miracle; ſo that whenever the promiſed Saviour ſhould be born, this Character of him might be evidently proved.

The

The Reaſon of the Law about Genealogies.

As we have obſerved, there was a Neceſſity ſome time or other, of ſome Means to be provided for the Diſtinction of Families, that the Pedigree of the promiſed Saviour might be certainly provided: So we may here obſerve a wonderful Proviſion made for this Purpoſe in the Law of *Moſes*; which obliged every Family to keep their Genealogies in the moſt exact Manner.

And thus we ſee what Care was taken thus far, for the Preſervation of the true Religion amongſt this People, as it conſiſts in the Knowledge of the one true God, and Faith in the promiſed Saviour.

Various Revelations neceſſary after Moſes's *Time.*

What theſe were we have already in a great Meaſure diſcover'd, and it will be a remarkable Inſtance of the Conſiſtence and Credibility of theſe Writings, if the Revelations hereafter delivered in them be ſuch, as we have before ſhewn, might one time be expected, as neceſſary in the Nature of Things.

The firſt Thing neceſſary to be known, was the Time of the promiſed Saviour's coming, and the Characters he ſhould be known by: And as this was neceſſary to be made known to the World; ſo we read of ſeveral Prophecies relating to it. The firſt of theſe is in *Gen.* xlix. 10. *The Sceptre ſhall not depart from* Judah, *nor a Law-giver from between his Feet until* Shiloh *come, and to him ſhall the gathering of the People be.* That is, that the Government to be erected in the Tribe of *Judah*, ſhall continue, till *Shiloh*, (which ſignifies, *he who is ſent, or the Expectation of all Nations*) ſhall come; and that at his coming, this Government of *Judah* ſhall be diſſolved, and the People, or *Gentiles*, ſhall come in to him.

So that according to this Prophecy, the Time of the promiſed Saviour's coming ſhould be before the Deſtruction of the *Jewiſh* Common-wealth.

A ſecond Prophecy of the Time of the promiſed Saviour's coming.

Another Prophecy we read in *Haggai* ii. 7, 8, 9. That he ſhould come while the ſecond Temple was ſtanding, which he ſhould adorn and glorify by his Preſence, and that he ſhould come when all Nations ſhould be in a great Expectation of him.

A third Prophecy of the Time of the promiſed Saviour's coming.

We have another Prophecy relating to this Matter in *Malachi* iii. 1.

In which Prophecy there is a Perſon ſpoken of under the Character of the *Lord* whom the *Children of* Iſrael *ſought or deſired*, a Perſon who was to be *their Delight*, one, who was to be the *Meſſenger of the Covenant*; and that he was to come during the ſecond Temple, but not till a Meſſenger ſhould have prepared his way.

A fourth Prophecy of the Time of the Saviour's coming.

We have another Prophecy of this, *Dan.* ix. 24, 25, 26, 27. In which Prophecy there is a Period fixed of ſeventy Weeks, which, according to the Language of the *Jews*, is to be underſtood of Weeks of Years (*Levit.* xxv. 8.) that is 490 Years. And that after ſeven Weeks, and ſixty-two Weeks, the *Meſſiah* (the known Character of the promiſed Saviour) ſhall come and be cut off; and in the following Verſes it is plain that it was to be before the Deſtruction of *Jeruſalem*.

Theſe are all plain Predictions of the Time when the expected Saviour was to come: But as all this would ſignify but little, unleſs he could certainly be diſtinguiſhed at his coming from Impoſtors; and as this required Prophecy, ſo this Hiſtory gives us from Time to Time, a Series of Prophecies relating to this Matter.

The Characters by which the Saviour was to be known.

The firſt of theſe is, that he was to be *a Prophet like*

like unto Moſes, and as ſuch, not only as a Saviour, or Deliverer, but alſo a Law-giver, and a Mediator of a new Covenant: That his Salvation was to be a ſpiritual Salvation by the Means of a Covenant of Reconciliation, and Laws of Holineſs, which he ſhould receive from the Mouth of God, and confirm by his Power, and all this intended for all the World.

As this was imperfectly hinted at in the general Promiſe of *Moſes*; ſo we find it afterwards confirmed and explained by the ſucceeding Prophets. (See *Iſaiah* xi. 1, 2, 3. xlii. 1.---7. lx. 1, 2, *&c. Jerem.* xxxi. 31, 32, 33, to 36. *Iſaiah* lxi. 8, 9. ii. 2, 3. *Micah* iv. 1, 2, 3. *Zephaniah* ii. 11. iii. 9, 10. *Zachariah* ii. 10, 11, 16. viii. 20, 21, 22. *Malachi* i. 10, 11. *Iſa.* xi. 20. xlii. 1, 2, 3. *Malachi* iii. 1.)

The promiſed Saviour to be a King.

Another Character of the promiſed Saviour was, that he was to be a King ſitting upon the Throne of *David.*

This is an Idea of him that runs thro' the whole Scripture. (See 2 *Sam.* vii. 12, *&c. Iſa.* lv. 3. *Hoſea* iii. 5. *Jerem.* xxx. 9. *Ezek.* xxxiv. 23, 24. *Jeremiah* xxiii. 5. *Zach.* ix. 9. *Iſa.* xi. 1, 3, 4, 5. *Jerem.* xxxiii. 14, 15. *Dan.* ii. 44, 45.)

The promiſed Saviour to be a Prieſt.

This is another Character by which the promiſed Saviour was to be known. (See *Zech.* vi. 13. *Pſalm.* i. 10. *Dan.* ix. 24, 26. *Iſaiah* liii. Theſe Paſſages are plain Marks of his Prieſtly Function, and what Sacrifice he was to offer.

But as the promiſed Saviour was not to be of the Order of *Aaron* but *Melchizedek*, and therefore was not to be ſubject to the Rules of the legal Inſtitution, relating to the Prieſthood; (*Levit.* xxi. 7, 13, 14.) and as he was not to produce any Qualifications relating to his *Father*, and *Mother*, or Genealogy, nor was confined to any time for the *Beginning* or *Ending* of his Miniſtration, as the *Jewiſh* Prieſts were; ſo his

his Prieſthood was to continue as long as he lived, called in Scripture *for ever*.

Thus we ſee the ſeveral Offices of the promiſed Saviour deſcribed.

And as all theſe Things that are ſaid of him muſt be conceived, as being ſpoken by the Inſpiration of God, to conſiſt with the general Deſign of his coming, which was to *bruiſe the Serpent's Head*, and to be a *Bleſſing to all Nations*; ſo we muſt conclude that what was before ſaid of his Prophetic, muſt be equally true of his Kingly and Prieſtly Offices, that they were originally appointed, and muſt be ordered ſo, as beſt to anſwer theſe Intentions.

And therefore, that his Kingdom ſhould be ſuch, as, in its Extent, to include all Nations, and ſo order'd, in its Nature, as to deſtroy the Works of the Devil, and by conſequence muſt be not only an univerſal, but a ſpiritual Kingdom.

And likewiſe that the Reconciliation he was to make, as a Prieſt, ſhould be ſuch, as ſhould not only be ſufficient for, but actually extend to all Mankind.

This is a natural Inference, and an Argument of the Credibility of the Scripture Hiſtory, that we find it conſiſtent both with Reaſon and itſelf. For we find all this taught by the Prophets. (See *Iſaiah* lii. 10. *Pſalm.* lxxii 8. *Dan.* vii. 27. ix. 24. *Pſalm.* lxxiii. 17.)

And we read throughout the Prophets, that the Time of the Meſſiah is all along repreſented, as a Time of univerſal Love, and Peace, and Godlineſs: *Iſa.* xi. *Ezek.* xi. 19, 20.

Theſe are ſome of the many Promiſes that relate to the promiſed Saviour in the Scripture:

But beſides theſe, there were ſeveral other Intimations given of him, relating to the Place of his Birth, *Mich.* v. 2. Of his Life, *Iſa.* liii. Of his Death and Reſurrection, *Pſalm.* xvi. 10, 11. Of his Aſcenſion into Heaven, *Pſalm.* cx. 12. Of his ſending

ſending down various Gifts on the *Gentiles*, and after that a terrible Day ſhall come, *Joel* ii. 28, 29, to 32.

And now when all Things were thus laid open, that were neceſſary for them and future Ages to know, relating to the Nature of the Redemption promiſed, the Perſon by whom, and the Manner how it was to be effected, and no further Revelation was wanting in theſe Reſpects:

And when the *Jews* were throughly purged from their Proneneſs to Idolatry, which ſo often called for Revelation, and therefore there was no longer need of it; then God withdrew the Spirit of Prophecy, from them, the End and Reaſon of it being ceaſed.

But between the laſt Prophet, and the coming of the *Meſſiah*, God provided them with proper Supports, that their Hopes might not droop. For he had already foretold them of great Changes, which they ſhould ſee in the great Empires of the World.

And as theſe were to happen at diſtant Periods; ſo when they ſhould afterwards live to ſee any Part of the Prediction fulfilled, the evident Accompliſhment of it in that Inſtance would be a certain Earneſt of the reſt:

And as every new Change, which appeared to be foretold, would be a new Aſſurance given to their Faith; ſo from theſe they might be as ſure of the coming of the *Meſſiah*, as they were, that they ſaw theſe Empires overturned.

And as theſe Things were ſufficient to keep their Hopes alive, and therefore no further Revelation could be neceſſary for this; ſo this might be the Reaſon why there were no further Revelations made to them.

Thus I have led you thro' the Scripture Hiſtory, and ſhewn you what Methods were taken throughout, for the Preſervation of the true Religion in the World.

We are now to conſider this People in another View,

View, as not only ſet up for the Preſervation of true Religion among themſelves, but as a Canal, whereby it was to be conveyed to others, that all Nations might be brought to the Knowledge of the Truth.

And as there was a Neceſſity of ſome Methods of Providence, in order to bring about this End; ſo it will be a great Addition to the Credibility of Scripture Hiſtory, to find it agree in this reſpect.

Whether it does this, is our next Enquiry: But before I proceed to this, there is one Thing to be ſettled, *viz.* how we know we rightly underſtand the Prophecies and Revelations in Scripture, when we apply them to an expected Meſſiah, and that they were really Prophecies relating to that Perſon, and delivered with that View, and have not been fulfilled in any other.

The Scripture Prophecies to be rightly underſtood by us, proved.

Firſt, That the Senſe, we take the Prophecies in, is moſt likely to be the true Senſe of them, as being allowed by the *Jews* before Chriſt's Time. For as this Book was writ in their Language, they may reaſonably be ſuppoſed to underſtand their own Phraſeology beſt.

And as their Anceſtors were the People to whom the Prophecies were ſpoken, 'tis reaſonable to think they were let into the Knowledge of them in ſome Degree, where they could not otherwiſe be underſtood:

For whatever diſtant Aſpect theſe Prophecies relating to a Saviour had to future Times, 'tis certain that each of them had a particular Relation to thoſe Perſons or People, to whom they were ſeverally ſpoken, and were intended for ſome particular End at that Time, which thoſe Perſons or People were then immediately concerned in:

By which I do not mean, that they were all ſpoken in a double Senſe; but only that they were intended to ſupply ſome Neceſſity, that called for ſuch Re-

Revelation at that Time, when they were delivered. And if ſo there was a Neceſſity of their being underſtood in ſome meaſure, or elſe the preſent End could not have been attained.

And if there was a Neceſſity of their being underſtood, either they muſt have been delivered in ſuch a way of Speaking, as the People were capable of underſtanding themſelves, or elſe they muſt have been explained to them by the Prophets, ſo far as that Explanation was neceſſary.

That they might be ordinarily capable of underſtanding them of themſelves, is very reaſonable to think however difficult they appear to us.

And accordingly we find in the *New Teſtament*, that the People were well verſed in the prophetic Writings in our Saviour's Days; He appeals to thoſe Writings for a Teſtimony to himſelf: He bids them *ſearch the Scriptures*, manifeſtly implying that the Prophecies relating to the *Meſſiah* were ſuch as they did or might underſtand.

'Tis true indeed, ſome Prophecies were dark and intricate for a time in ſome Particulars, and 'twas neceſſary it ſhould be ſo: For otherwiſe they would not have been fulfilled, as depending on the Actions of free Agents.

But what was neceſſary to be known, was neceſſary to be explained, if it could not be known without it.

And if they had any ſuch Explication given them, 'tis natural to conceive that thoſe Ideas would be handed down from Age to Age.

And though ſome Things might be miſtaken, and ſome Traditions corrupted, yet we cannot ſuppoſe but they would be right in fundamental Articles.

And therefore when we find the Tradition of a Saviour univerſally received amongſt them, and that built upon the Authority of Scripture Prophecies, and thoſe very Texts, we make uſe of, applied to him,

we have no Reaſon to doubt but this was the true Senſe of them, though we at this Time ſhould not be able to make the Thing out ſo clearly as we could wiſh, and as cavilling Men may expect.

But this is not our Caſe, nor do we depend upon them alone, for we have ſufficient Reaſon for our Interpretation of moſt of the Texts I have here made uſe of, had we never known what the *Jews* had thought of them. For,

Prophecies of the Meſſias *underſtood in their natural Meaning.*

Secondly, The Senſe we take them in is ſuch, as the plain Meaning of the Words themſelves, or other like Expreſſions of Scripture direct us to, conſidered and compared together.

To make this appear plain, let us begin at the firſt Promiſe to our firſt Parents, that *the Seed of the Woman ſhould bruiſe the Serpent's Head*; 'tis plain here is a Perſon foretold to come, and from the Occaſion of the Words, I have given you a natural Interpretation of them, *viz.* that whereas the Devil had brought them into a State of Sin, and Miſery, and Death, this Perſon ſhould defeat the Cunning, and deſtroy the Works of the Devil, by procuring Pardon for them and reſtoring them to a State of Holineſs, Happineſs, and Immortality:

And as this was the greateſt Bleſſing that God could beſtow upon them and their Poſterity, and by conſequence the Perſon who was to do this, was to be an univerſal Bleſſing to all Nations: So 'tis reaſonable to think that this might be the general Character under which he might be expected, and ordinarily ſpoken of: However when we afterwards read of a Perſon promiſed to come, *in whom all Nations ſhould be bleſſed*; 'tis very natural to underſtand this of the Perſon ſpoken of before.

And as a great Deſire would be excited in all the World for the coming of this Perſon: And as

he was to be born of the Seed of *Jacob*, and would therefore be more particularly deſired and looked for by the Children of *Iſrael*; ſo 'tis natural to conceive that he might be commonly ſpoken of, *as he*, *who was to come*, *the Deſire of all Nations*, *the Expectation of the People*; or, *the Delight of the Children of* Iſrael. However, when we read of *Shiloh coming*, which ſignifies, *he who is to be ſent*, and that the gathering *of the People or Gentiles ſhould be to him:* And in another Place of one who is, by way of Emphaſis, called the *Deſire of all Nations*, *the Delight of the Children of* Iſrael, is it not natural to underſtand this of that Perſon, *in whom* all Nations were to be bleſſed? *Mal.* iii. 1.

But be this as it will; nothing can be plainer than what we read afterwards of a Promiſe, of *a Prophet like unto* Moſes.

And as theſe Words denote a ſingle Perſon, ſo they may naturally imply, that he ſhould bring a new Covenant and new Laws as *Moſes* did. And if ſo, then as no one could be this Prophet, who did not come to them with the Offer of a new Covenant and new Laws; ſo if we read of a Perſon who is repreſented as to come under this very Character, is it not reaſonable to think that he is the Man?

And if it be reaſonable that this new Covenant and Laws ſhould be offered to all the World, then, when we read in *Iſaiah* xi. of a time when *there ſhould come forth a Rod out of the Stem of* Jeſſe: And when 'tis ſaid of him, *Ver.* 10. that he ſhould *ſtand for an Enſign of the People*, *&c.* And when we afterwards read of a Perſon, on whom God would put *his Spirit*, *&c.* *See Iſaiah* iv. 1. 3. 5, 6.

And when this Perſon is called the Servant and Elect of God, are not theſe Tokens that theſe Places refer to the ſame Perſon? For are not the Characters the ſame?

And when we afterwards read [*Jeremiah* xxxi. 31.] of a new Covenant, that was ſtill to be expected:

And when we afterwards read (*Malachi* iii. 1.) of a Perſon called by way of Excellence, *the Meſſenger of the Covenant*, is not this reaſonable to conclude that this was the Covenant promiſed by *Iſaiah* lxi. 9. and *Jeremiah* xxxi. 31, 32, 33?

And as 'tis natural to conceive that theſe Promiſes ſo often repeated would excite a ſtrange Deſire of the fulfilling of them, and particularly in the Children of *Iſreal*; ſo when we ſee this Meſſenger of the Covenant is called the *Deſire of all Nations*, *the Delight of the Children of* Iſrael, theſe are plain Tokens that this Meſſenger and this Covenant were the ſame that thoſe Promiſes related to.

And ſo again further; if this Meſſenger of the Covenant, and the Branch of the Root of *Jeſſe* in *Iſaiah* xi. be the ſame Perſon, as appears, when we read in another Place of a Perſon who was to come, called *the Branch*, the *righteous Branch*, *the Saviour*; and when 'tis ſaid of this Branch, that he *ſhall reign as King and proſper:* and when *this King*, the *Branch*, is alſo ſpoken of as a *Prieſt upon his Throne*, and that even after *David* and *Solomon* were dead; is it not reaſonable to think, that the Perſon meant is the ſame in both Places?

And when we read (*Dan.* ix. 26.) of a Prince expreſsly called the *Meſſiah:*

And when we read in *Iſaiah* liii. of the *Servant the Elect of God*, &c. is it not reaſonable to underſtand the *Meſſiah* in *Daniel*, to be the ſame Perſon with the *Elect*, the *righteous Servant* in *Iſaiah*, and the ſame Thing to be aimed at in both?

And if ſo, then if our Interpretation of the firſt Promiſe that the *Seed of the Woman ſhould bruiſe the Serpent's Head* be true, *viz.* that the Perſon meant was to procure Pardon and Reconciliation for Mankind, and to reſtore them to Holineſs and Immortality, when we read of the *Meſſiah* in *Daniel*, as a Perſon who ſhould *make Reconciliation for Iniquity*, *make*

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an end of Sin, and bring *in everlaſting Righteouſneſs*, is it not natural to conclude, that this Meſſiah is that *Seed of the Woman?*

Nothing can be more reaſonable than this Interpretation from a Parity of Ideas in different Places. And if theſe Texts be rightly underſtood, this teaches us how to interpret a Thouſand other Places.

Thus for inſtance, ſince we ſee here was a new Covenant promiſed, which ſeems to imply an Abolition of the old one; when we afterwards read of Sacrifices ſpoken of, as of no Eſteem with God, even while the Law was in force; 'tis reaſonable to underſtand ſuch Expreſſions as relating to the Time of the new Covenant, when theſe Things were to be done away.

And whereas this Covenant was to include all Nations, wherever we find any ſuch Expreſſions, as relate to an Union of all People in the Worſhip of the true God, 'tis no force upon thoſe Texts to underſtand them of that Time when this Covenant ſhall be delivered to them, and of that Perſon who is to be the *Meſſenger of it.*

And ſo we may interpret a vaſt multitude of Texts. And thus the Prophecies were underſtood by the antient *Jews.*

But, *thirdly*, we have ſtill further Reaſon to underſtand them in our Senſe, as this has been confirmed by Chriſt and his Apoſtles, who gave ſufficient Proof of their being ſent from God. And they have not only confirmed us in this general Notion, that there had been a Promiſe given of a Saviour to come, but that many Prophecies of the *Old Teſtament* were ſpoken of him.

Thus, the Promiſe to *Abraham* that in *Iſaac ſhould his Seed be called*, is directly applied by St. *Paul* to the Meſſias, *Gal.* iii. 16. As likewiſe that afterwards to *Moſes* of *a Prophet to be raiſed up like unto him*, is underſtood in the ſame Senſe by St. *Peter. Acts* iii. 22, 23, *&c.*

The cxth *Pſalm*, where *David* ſpeaks of *his Son*, as *his Lord*, is applied by our Saviour and St. *Paul* to the Meſſiah; and by the former is ſaid to be ſpoken *in Spirit*, that is, by a Prophetic Inſpiration. *Heb.* vii. 17. *Mat.* xxii. 43.

And when he ſpeaks (*Pſal.* xvi.) that *his Soul ſhould not be left in Hell*, he is expreſsly ſaid to have ſpoken this by prophetic Foreſight of the Reſurrection of the Meſſiah, promiſed, and that by this Reſurrection he was to be advanced to the Throne of *David*. *See Acts* ii. 25, *&c.* *Pſal.* cxxxii. 11.

And ſo again, when our Saviour ſays that he would *ſend the Promiſe of the Father* upon his Apoſtles, to enable them to *be Witneſſes of him*; and in the next Words intimates that this *Promiſe of the Father* was to be fulfilled in their being *endued with Power from on high*; and when by this *enduing them with Power from on high*, was apparently meant his ſending the Holy Spirit upon them, it is from hence plainly to be inferred that the ſending the Holy Spirit in that manner had been *promiſed by the Father*. *Luke* xxiv. 48, 49.

And when thoſe Words of *Joel*, wherein he ſpeaks of God's *pouring out his Spirit upon all Fleſh*, *&c.* *Chap.* ii. 28. are applied by St. *Peter* to this very Event, we cannot reaſonably doubt, but that this was one of thoſe Texts, wherein this extraordinary Gift had been *promiſed by the Father*.

The Prophecies not fulfilled before Chriſt.

Indeed there are ſeveral Texts that we apply to the Meſſiah, which the modern *Jews* endeavour to evade by ſhewing the Completion of them, in ſome other Perſon before his Time. But 'tis evident to every impartial Man, that there is not any of thoſe Prophecies, whoſe Completion they contend for, that agrees to the Perſon they apply them to.

Had any of them been fulfilled before our Saviour, the antient *Jews* would have been the beſt Judges of it;

it: But they are ſo far from thinking ſo, that they underſtood them as we do. And at the very Time of our Saviour's appearing there was not only an univerſal Expectation of a Saviour, promiſed by the Prophets, but alſo of a Saviour under thoſe very Ideas repreſented by the Scriptures. [*See* Mat. xi. 3. John vi. 14. xi. 27. i. 19, 20. iv. 25. Mark xi. 10. John iv. 42. Mat. xxii. 42. John vii. 41, 42. i. 49. xvi. 12, 13.]

And as theſe Things do evidently ſhew, that they thought theſe Scriptures not fulfilled; ſo if we and they rightly underſtand them, it is certain they could not have been fulfilled.

For we have already ſhewn that they all depended upon one another, and have Relation to the ſame one Perſon, and therefore they cannot be fulfilled by any one, who has not fulfilled them all.

Now ſuch a Completion we Chriſtians think we have in Jeſus Chriſt; but whether this be ſo or not, ſhall be conſidered by and by.

The laſt Thing required in a Hiſtory of the Children of Iſrael, *found in the Scriptures.*

Which is, what Methods have been taken from Time to Time, for the Conveyance of the true Religion to other Nations, which had ſo carefully been preſerved among this People. The great End of raiſing up this People, and keeping them a ſeparate Nation, was, that the true Religion being preſerved amongſt them, the reſt of the World might be ſo enlightened by their Means as to worſhip the true God, in the true Faith and Expectation of the Benefits of the Saviour promiſed.

And as it was reaſonable to expect, that ſome Methods would be taken, that would naturally contribute to this End; ſo we find by this Hiſtory, in the Account of this People, that God deſigned this in all his Diſpenſations towards them.

If we begin at *Abraham*, we find him and his Family continually moving from Place to Place.

By this they became known, and as we read how God remarkably bleſſed them, and made them ſo conſiderable in the People's Eyes, that they were afraid of them and ſought their Friendſhip. This would make Men naturally enquire what God they ſerved, and the Manner how, to entitle them to ſo great Bleſſings from him. And by this Means every one of this numerous Family might be an Inſtrument of promoting true Religion where-ever they came.

It was for the ſame End probably that God raiſed up *Joſeph* to ſuch Dignity in *Egypt*, and brought *Jacob* and his Family thither. And it was for the ſame End, that he afterwards brought them out thence with ſuch miraculous Judgments, and carried them into the Land of *Canaan*; that *all the Earth might be filled with the Glory of the Lord.*

Theſe things muſt naturally convince all People, that this God who could do ſuch mighty Things, muſt be the only great and true God:

For as it was the Practice of the *Heathens*, to put their ſeveral Nations under the Protection of ſome tutelar Deity, ſo God by rooting out the *Canaanites* by the Sword, lets them ſee in their own Way, that he was as much above other Gods, as his Power was greater than theirs. *Exod.* xviii. 11.

It was for the ſame End, that God afterwards raiſed up this Nation to ſuch eminent Dignity and Glory, as we read he did in the Days of *David* and *Solomon*, that other *Nations* might have Knowledge of this People with their Manners and Religion.

The falling off alſo of the ten Tribes could not fail to diſperſe the Knowledge of their Religion to *Egypt*, *Syria*, *Babylon* and other Countries with whom they were often at War.

But the moſt effectual Method for this, was God's puniſhing

puniſhing his People with Captivity; by which their Religion was diſperſed over the Provinces of the *Babylonian* Empire.

I might add to this the Progreſs that the *Jewiſh* Religion made afterwards under the *Grecian* and *Roman* Empire;

But theſe Inſtances are ſufficient to confirm us that God was not wanting in his wiſe Providence to carry on this great Truth over all the World.

To this we owe probably all the fine Things that are ſo much magnified among the *Heathen* Philoſophers, which they picked up in the ſeveral Countries they travelled through, and which they either received from the *Jews* they happened to find there, or from Traditions they left behind them, or from the Books of the Old Teſtament.

The fabulous Inventions of the *Heathen* Poets are evidently built upon Scripture Stories in Diſguiſe. And it is from a Corruption of the Ideas they derived from thence, that a great Part of their Religion may be accounted for.

Their Notion of the ſupreme God, as *the Father both of God and Men*, ſeems to have been taken from thoſe Expreſſions in Scripture, where the Angels and Princes, are called *Gods*, and the *Sons of God*.

And their ſetting up *Dæmons* and famous Men as the Objects of their Worſhip, may probably have ariſen from the Corruption of the Tradition of a promiſed Mediator, thro' whom God would be reconciled to Mankind, which prompted them to find out Mediators of their own, according to their own Imaginations.

But as the Light of true Religion encreaſed, theſe Superſtitions were ſeen thro' by the more thinking Men, and by Degrees the World was brought into a proper Diſpoſition for that Reformation God intended for them. For as ſome Men had attained to juſter Notions of God, and diſcerned the Folly of Idolatry

Idolatry, ſo all the World were in Expectation of the Saviour promiſed, and probably of that Reformation he was to bring with him. [ſee *Tacitus cap.* XIII. *Suet. in Veſp. Cap.* IV.]

And therefore when the World was ſo far enlightened by the *Jews*, as to know the only true God, and in ſome Meaſure, to ſee the Vanity of the then eſtabliſhed Superſtitions, and a general Expectation was raiſed amongſt them of a great Prince, that was to come, who was to introduce a new and glorious Scene of Happineſs over all Mankind; here was the End of this Diſpenſation accompliſhed: This was what this Nation was raiſed up for, and this End being attained, there was now no longer Need of their Separation, nor of thoſe Laws, that were appointed to keep them ſeparate.

And therefore this ſeems to be a proper Time for the Appearance of the promiſed Saviour: And whether he came or not, and who he was is the next Thing to be enquired into.

That the Time for the coming of the promiſed Saviour appointed by the Prophets is expired by the Conſent of the *Jews* themſelves.

The *Sceptre* is long ſince *departed from* Judah; the ſecond Temple has been deſtroyed near 1700 Years, in which he was to have appeared; and it was about that Time, that *Daniel*'s Weeks expired; and yet theſe were the Rules to calculate his coming by.

And now the Queſtion is whether there was any Perſon appeared at that Time, who anſwered the Prophetic Characters, and might reaſonably be ſuppoſed to be the Perſon they deſigned:

There were many Pretenders ſet up about that Time appointed by the Prophets.

But the only Perſon that has been able to make his Pretences good, that he was the Perſon the Prophets aimed at, was *Jeſus Chriſt*. And that he has done

done this, is our next Buſineſs to prove. And in doing this, as I have before ſhewn the Connection of the Scripture Prophecies concerning him, ſo I will here ſhew the Connection there is between *Jeſus Chriſt*, and thoſe Prophecies. And that we may be able to make the Compariſon the more eaſily, I will run them over in the Order I have before conſidered them.

The firſt Prediction of a Saviour fulfilled.

The firſt Prediction was, that *the Seed of the Woman ſhould bruiſe the Serpent's Head:*

This has a wonderful Completion in *Jeſus Chriſt*, if by this Expreſſion was intended, that the Perſon meant by it ſhould be the Seed of the Woman only, by being born of a Virgin-Mother.

As this was a Circumſtance ſo extraordinary, that we can hardly imagine any ſenſible Impoſtor would have laid ſuch a ſtumbling Block in the very Entrance of his Deſign, had it been a mere Deluſion, ſo we have Reaſon to believe it was intended in the Promiſe, from the natural Relation it bears to thoſe Laws about the Trial of Virginity, of which there can be no reaſonable Account given, but that they had an Eye to the Birth of the Redeemer; ſo that when he ſhould come as the Son of a Virgin, there might be ſome approved and authentic Proofs, by which ſuch Pretences might be legally determined. And as *Jeſus Chriſt* was conceived in ſo miraculous a Manner, as to be *the Seed of the Woman*, ſo it will hereafter appear that he was that very Seed, and was to *bruiſe the Serpent's Head.*

By *bruiſing the Serpent's Head* is meant as I have ſhewn, his defeating the Devices of the Devil. And if this be the proper Meaning of the Words, for this End *Jeſus Chriſt* is ſaid to have *appeared, that he might deſtroy the Works of the Devil.*

And as the Deſign of the Devil was to deprive our firſt Parents of the Favour of God, and that Happineſs they were made for; So

So this Deſign is defeated by *Jeſus Chriſt*, as he has reconciled Mankind to God, and procured Pardon for their Sins, and has taught them the only Way to it, by Repentance. And as he laid down his Life to confirm his Doctrine, ſo God was pleaſed to accept of his Death as a Sacrifice of Expiation, to which, if we repent, we have Liberty to appeal for Pardon; and to aſſure us of his Acceptance of this Sacrifice, God raiſed him from the Dead.

And ſo again, he has not only promiſed a Reſurrection to everlaſting Life, to all that will make themſelves capable of it; but he has given us his own Reſurrection, as an Inſtance to ſhew the Poſſibility of the Event.

And laſtly, he has not only promiſed Happineſs to us, but he has taught us the only rational Way to attain it, which is by Holineſs.

And as he has given us ſuch Ideas of our Happineſs, as are ſuitable to a rational Nature; ſo he has given us ſuch Rules of Holineſs to attain it by, as are not only the indiſpenſible Condition of it, but ſuch as are the neceſſary Qualifications for it.

And he has likewiſe not only given us the moſt proper Motives to work upon a rational Creature; but he has promiſed us ſuch Aſſiſtance as will enable us to live accordingly.

And whereas the Happineſs he propoſed is in Heaven, to aſſure his Diſciples, that there is ſuch a Place, he aſcended thither: And gave them Evidence of his being arrived there, by ſending down thoſe Gifts upon them from above, which he had before promiſed to endue them with.

And as he has given us this Aſſurance of a Reſurrection to Life, ſo he tells us it ſhall be for ever.

And as he is now in Heaven where all Things are made ſubject to him, ſo he has given us Aſſurance that he will one Day come again *to judge the World in Righteouſneſs*, and will reward good Men, and puniſh the Wicked. This

This is a general View of the Chriſtian Religion, and what is there wanting here to compleat this Character of the Saviour promiſed, as he was to *bruiſe the Serpent's Head?*

The ſecond Prediction of a Saviour fulfilled.

Another Promiſe we read of the Saviour to come was, that he ſhould be one *in whom all Nations ſhould be bleſſed.*

And as he was *ſent to bleſs us in turning every one of us away from our Iniquities.* And in Order to this End as he has done all, that is conſiſtent with a rational Nature, to work in us both *to will and to do according to his good Pleaſure*;

So he has done all that is neceſſary to make us happy, not only in a future, but this preſent World: He has furniſhed our Underſtandings with Light, and Knowledge of all uſeful Truth: he has taught us how to regulate our Paſſions; and the Laws he has given us to walk by, are ſuch, as are really for our Good conſidered in every View.

And that there might be nothing ſtill wanting to compleat our Welfare in this World, ſo far as we are capable of it, whereas we are all liable to many Evils, he has provided us with proper Aſſiſtances and Comforts under them, ſo as either totally to remove them, or take away the Sting and Burden of them.

And as we are all certain one Day to die, which of all Things is moſt terrible to human Nature, he has furniſhed us with a ſufficient Remedy for this, by aſſuring us of a better Life.

And now when we conſider all this, what is there ſtill wanting to be done to make himſelf a Bleſſing to all Nations?

The third Prediction of a Saviour fulfilled.

Another Character given us of the promiſed Saviour, was, that of a *Prophet like unto* Moſes; by which I have ſhewn you was meant, that he ſhould not

not only be a Prophet, but a Redeemer, and a Lawgiver, a Mediator of a new Covenant, confirmed by Miracles, as that of *Moſes* had been. And that this Redemption ſhould be a ſpiritual Redemption; the Laws ſuch as are written upon the Heart; and the Covenant, not ſuch a Covenant as *Moſes*'s was, but a Covenant of Peace and Reconciliation between God and Man, and this calculated for the Benefit of all the World.

This is all implied in this general Promiſe;

And what is there wanting in *Jeſus Chriſt* of all this?

As a Prophet, he has brought us a perfect Revelation of the Divine Will in ſuch a manner, as no one beſide him ever did.

As a Saviour and Deliverer of God's People, he did not deliver them from a bodily Slavery, as the *Egyptians* was, but he delivered them from the Power of Sin, and *Satan*; this was ſuch a Salvation as the World wanted; this was what he came into the World for; for this he had his Name; and this was his Work.

As a Ruler and Lawgiver, his Laws did not conſiſt in burthenſome Rites, and coſtly Ceremonies, and occaſional Inſtitutions, but they were Statutes founded in Reaſon, ſuitable to the Nature of God and Man; worthy of God to give, and neceſſary to the Welfare of Man to obſerve.

He came as a Mediator of a new Covenant, as *Moſes* was, but ſuch a Covenant as was of a better and more perfect Nature, and built upon better Promiſes, than his. And all this he confirmed by Miracles, as *Moſes* did, and with ſuch Force of Evidence that they not only extorted Confeſſion from the Multitude, that *he was a Teacher ſent from God*, but that *he was that Prophet that was to come into the World.*

And, *laſtly*, as we have before ſhewn, that the promiſed Saviour was to be one, *in whom all Nations ſhould*

ſhould be bleſſed, and therefore all he was to be, or do, muſt be ſo ordered, as to be a Bleſſing to all the World; ſo was it here in *Jeſus Chriſt:* The Revelation he delivered, the Salvation he wrought, the Laws he gave, and the Covenant he made, were ſuch, as were not only intended for, but, according as the Prophets had foretold they ſhould, be adapted to the Condition of all Mankind.

And as the Benefit was intended for all the World, ſo Chriſt took care to have it preached to all Nations. And as he choſe out proper Perſons for this Work, ſo he endued them with proper Powers for it.

And when they had preached the Goſpel to all Nations as our Saviour had foretold, that the End ſhould come, that is the End of the *Jewiſh* Diſpenſation; and as God himſelf had likewiſe told the *Jews*, that when he ſhould *ſend a Prophet like unto* Moſes, *if they did not hear*, and receive *him*, *he would require it at their Hands*; ſo 'tis very remarkable that God then deſtroyed *Jeruſalem*, the Temple and the Government of the *Jews*.

A fourth Prediction of a Saviour fulfilled.

But, *fourthly*, as the promiſed Saviour was to be a Prophet unto *Moſes*, ſo he was to be a King, like unto *David*, having *the Heathen for his Inheritance*, *and the utmoſt Parts of the Earth for his Poſſeſſion.*

And in this likewiſe *Jeſus Chriſt* agrees, tho' he was not to have a temporal Government; as being inconſiſtent with the Character of the Meſſiah in other reſpects.

He was to *be a Bleſſing to all Nations*; but this was not the Way to be ſo, to make them all Vaſſals to one People. He was *to bruiſe the Serpent's Head*, and to deliver Mankind from Sin, Death and Miſery, into a State of Holineſs, Happineſs, and Immortality.

And every Thing aſcribed to him, muſt agree in this; and in order to this, ſome Things were to be taught and reveal'd from God, for which he uſually made

made uſe of the Prophets; and other Things to be done in the Way of Expiation, which belonged to the Office of a Prieſt; ſo he is repreſented in Scripture, under theſe Characters.

And as there were Laws to be given, and Judgments to be executed, and the like; ſo on this Account, he is repreſented as a King.

But then, as all this is only for the one great End of *bruiſing the Serpent's Head, and bringing in everlaſting Righteouſneſs*, this Kingdom muſt be evidently a ſpiritual Kingdom.

And 'tis upon this Account that 'tis called the *Kingdom of David*, and repreſented *by ſitting upon his Throne.*

For tho' the Kingdom of *David* was a Kingdom in this World, it was erected with a Spiritual View: It was a Government ſet up for the Protection of the Children of *Iſrael*, a People choſen out of the World, as *holy to the Lord*, and whom he kept ſeparate from them for the Preſervation of the true Religion, in Oppoſition to Idolatry:

And therefore when 'tis promiſed that the *Meſſiah* ſhould ſit upon *David*'s Throne, it can be meant only, that he ſhould rule over the *Iſrael* of God, his elect and choſen People; and that, as from his Kingdom all Idolatry ſhould be baniſhed, and the true God only worſhiped in it, ſo his Subjects ſhould be a People *holy to the Lord.*

And as they only are *the true Iſrael*, the *choſen and elect of God*, who ſerve him faithfully; ſo this Promiſe of the *Meſſiah*'s Kingdom, ſeems to imply that there ſhall be a Time when all the World ſhall be of the ſame Religion, and all the People *holy to the Lord*; *when the Will of God ſhall be done on Earth, as it is in Heaven:* And then his Kingdom will come; which is that Kingdom our Saviour ſeems to have taught us to pray for; *a Kingdom that ſhall*, as the Prophet ſays, *be poſſeſſed by the Saints, for ever and ever.*

If this be the Meaning of the Kingdom of the *Meſſiah*, it is yet to be fulfilled.

And as this *Kingdom of the Saints* was given *to the Son of Man*, when *he came with the Clouds of Heaven before the Ancient of Days, ſitting in Judgment*; ſo we may conceive there will be a Time, when, as God will call the World to Judgment; ſo the *Son of Man ſhall come in the Clouds of Heaven*, and ſhall enter into his Kingdom; that is, ſhall be appointed Judge over all, and then ſhall he reign over the Saints for ever, which agrees with what we are taught to believe of *Jeſus Chriſt*, that he ſhall be the *Judge of Quick and Dead*, and then he will give the Kingdom *to the bleſſed of his Father*, that was *prepared for them from the Beginning of the World*; by which is to be meant that Happineſs, which was promiſed by the coming *of the Seed of the Woman*.

This is the full Completion of our Saviour's Kingdom and Glory:

But he has a Kingdom even now, in which he was inveſted at his Aſcenſion into Heaven, God having then *exalted him, and given him a Name above every Name*.

And as the preaching the Goſpel was an Introduction to this Authority, and was an actual Promulgation of thoſe Laws which he required every one to obey, that would be entitled to his Favour here, or the Glory of his Kingdom hereafter, ſo this is frequently called in the Goſpel, *the Kingdom of Heaven*, as it is the Beginning of that Diſpenſation, which was to go on by Degrees, till all Nations ſhould become the Subjects of *Chriſt*, and enjoy the Privileges of the Goſpel here, and ſuch as would fit themſelves for it, ſhould be afterwards admitted into his Kingdom of Glory with all the Saints hereafter.

A fifth Prediction of the Saviour fulfilled.

Fifthly, The promiſed Saviour was to *be a Prieſt*:

That he was to *give his Soul an Offering for Sin*, *the Juſt for the Unjuſt*, that *by his Stripes we are healed.*

All which agrees with *Jeſus Chriſt*, who came into the World to *ſeek and ſave that which was loſt*, and laid down his Life, that *we might have Redemption thro' his Blood.*

And as he did this by God's own Appointment, he had by Conſequence paid the Price of our Redemption, which he had now a Right to: So he then *aſcended up into Heaven*, as the High-Prieſt uſed to do at the great Expiation, to preſent the Blood of his Sacrifice in the holy Place. And by thus ſhewing himſelf before God in that Body, in which he ſuffer'd, and by that ſuffering had performed the Condition of our Reconciliation: As he did then by that Act intercede for us, and, as it were, claim that Redemption, he had by his Suffering purchaſed, ſo, as *he lives for ever at God's right Hand*, *he lives for ever to make Interceſſion for us.*

And thus you ſee how he fulfilled the Character of a Prieſt.

The Prediction of the Time of the promiſed Saviour's coming fulfilled.

Firſt, As it was foretold by *Haggai* ii. 6, 7. that he ſhould come, whilſt the ſecond Temple ſtood; at a Time when the World ſhould be in Expectation of him; and after great Changes in the Kingdoms of the Earth; ſo we find all theſe agree to the coming of our Saviour Chriſt.

Every one knows, that as the *Aſſyrian* Empire had, at the Time of this Prophecy, been transferr'd to the *Medes* and *Perſians*, and the *Perſian* Empire not long after was overturned by *Alexander*; ſo was this Empire by Degrees ſwallow'd up by the *Romans*. and when after various Wars the whole Empire of the World was reduced under *Auguſtus*, and ſettled in a perfect Peace, then was *Jeſus Chriſt*, the Prince of Peace, born into the World.

He

He was born whilſt the ſecond Temple ſtood, and at a Time when there was a general Expectation of him.

So that nothing can more punctually agree than this.

But, *Secondly*, The Time of the promiſed Saviour's coming was determined by *Daniel* to the Expiration of ſeventy Weeks, after the going forth of a Decree to build *Jeruſalem*.

And as at this Time he appeared, the general Expectation of his coming at that Time, when he appeared, is a Proof that that Generation underſtood the Prophecies, on which they built their Expectation, were then to be fulfilled. And 'tis remarkable, that however the Calculation of this Time be made, it wonderfully agrees to *Jeſus Chriſt*.

Thirdly, *Malachi* tells us, Chap. iii. 1. iv. 5. that he muſt have a Meſſenger come before him, one in the Power and Spirit of *Elias*, to prepare his Way, and then ſuddenly he ſhould appear. And,

How aptly does this concur with the Preaching of *John Baptiſt*; who not only profeſſed, that he came for that End the Prophet had foretold, *viz. to prepare the Way of the Lord*, but alſo declared, that *Jeſus was the Perſon, the Lamb of God, that taketh away the Sins of the World.*

And, *Laſtly*, He was to come before the Sceptre ſhould depart from *Judah*, and ſo *Jeſus Chriſt* did:

But ſoon after his coming, when the *Gentiles*, as *Jacob* had foretold they ſhould do, *had gather'd themſelves to him by the Preaching of the* Apoſtles, then the End of that Diſpenſation came. The *Jewiſh* Government was deſtroyed, and the *Romans took away both their Place and Nation.*

And as this was a ſtrong Teſtimony to *Jeſus Chriſt*; ſo it is alſo of the Wiſdom of that Providence, by which it was effected, at that particular Time.

For as the *Jewiſh* Ceremonies had been inſtituted

by God for the Cure and Prevention of the Idolatry of that People, who had been ſet up by God for the Preſervation of the true Religion, in the Knowledge and Service of the true God, in the Faith of the promiſed Saviour, for which he gave them ſeveral Injunctions to keep them ſeparate from the idolatrous World, and ſeveral Revelations from Time to Time to correct their Notions and ſupport their Faith.

And as they were likewiſe intended, notwithſtanding their Separation, to be a Means of communicating Light and Knowledge to the reſt of Mankind; ſo when the *Jews* were no longer prone to Idolatry, and therefore there was no longer Reaſon to continue them a ſeparate People:

And when that Saviour was come, the Expectation of whom they were to propagate, and when the Knowledge of the true Religion was imparted to all Nations by the Apoſtles, there was then no need of continuing the *Jews* a ſeparate People; and therefore God put an End to their Polity: Intending, no doubt, that as he deſigned that they, and all Mankind, ſhould be but one People, ſo it ſhould not be in their Power to keep themſelves ſeparate, and obſerve that Diſpenſation any longer, by which they were obliged to meet and worſhip at *Jeruſalem* only.

Thus you ſee, how the Prophecies agree to *Jeſus Chriſt*, in reſpect of the Time, in which the promiſed Saviour was to come.

But further, our Saviour not only came at the Time appointed by the Prophets, but he came at the moſt ſuitable Time, that could be imagined.

For Learning was, at that Time, arrived at its utmoſt Perfection; and as this qualified them to underſtand Truth, ſo there was a noble Spirit of Curioſity reigning among them; and tho' this aroſe probably out of Vanity, yet it was a proper Diſpoſition for the opening of Chriſtianity to them.

There was likewiſe a general Peace throughout the World;

World; and as there was by this Means an eaſy Paſſage open'd for Commerce from one Kingdom to another, ſo there could be no Time more ſeaſonable for the opening the Goſpel.

But what is more than all this, there was at that Time an abſolute Neceſſity of a Revelation both to *Jew* and *Gentile*.

The Neceſſity of a new Revelation to the *Gentiles*, at that Time when our Saviour came, I have already ſhewn. And there can be as little doubt of the ſame, in reſpect of the *Jews*, if we conſider that notwithſtanding all the Methods God had taken for the Eſtabliſhment of true Religion and Virtue among them, they ſtill needed a Reformation. As to their Religion, it was reduced entirely to a mere Formality.

And as to the Duties of Morality, they thought that the punctual Obſervance of ſome one Duty, would exempt them from an Obedience to all the reſt.

And with this, there was then a modern, but prevailing Sect among them, that not only rejected a great Part of the holy Writings, but maintained, that there was *no Reſurrection*, *nor Angel*, *nor Spirit:*

Whether they meant by this, that there was no ſeparate State of Spirits, I am not ſufficiently informed; However that be, there does not ſeem to have been at that Time a ſufficient Revelation of a future State.

'Tis true indeed the Principle of a Reſurrection is ſaid in the New Teſtament to have been believed by the *Phariſees*; but upon what Foundation we are not told: But *Joſephus* (*lib.* 18. cap. 2.) tells us, they had very groſs Notions of it.

Theſe things being thus, this plainly ſhews, how ineffectual all former Methods had proved, and how neceſſary a new Revelation was at that Time, for the Reformation both of their Notions and their

Manners: And particularly to give them a better Idea of another Life, built upon a better Bottom.

And ſince the promiſed Saviour was to come at this Time, and to bring a new Covenant with him:

And ſince *Jeſus Chriſt* not only came at this Time, but came with a new Covenant to the World, and ſuch a one as was in all Reſpects ſuitable to their Circumſtances; what ſtronger Proof can we have, that he was the very Perſon the *Jews* expected, that God had promiſed, and the Prophets had foretold?

And when he had actually made an Offer of this Covenant to the *Jews*, and was rejected by them, this gives us another Reaſon for the Deſtruction of that Nation: As being a People unworthy of the Continuance of God's Favours, who would not hear the Prophet he had ſent to them.

And thus you ſee how all Things agree in *Jeſus Chriſt*, in every Circumſtance foretold. And as the Completion of them in him, is a full Confirmation of our foregoing Interpretation of them; ſo this will likewiſe give us a Key, by which to explain ſeveral other Places:

For if there be, as we have ſhewn, real Prophecies of a Saviour to come, which have been literally fulfilled in *Jeſus Chriſt*, from hence we may infer,

That whatever is told of *Jeſus Chriſt* in the New Teſtament, that has a natural Relation to what we read in the Old, we have Reaſon to think that Relation might be intended, and may reaſonably interpret one by the other.

Thus, when we ſee a manifeſt Reſemblance between the *Serpent lifted up in the Wilderneſs*; *the Scape-Goat*; *the paſchal Lamb*; *and the High Prieſt's going into the Holy of Holies once a Year to preſent the Blood of the Atonement before the Lord*; and *our Saviour's being lifted up upon the Croſs*; *his bearing our Sins on his own Body*; *his dying for us*; *and after that of his going up to Heaven, with his own Blood, to appear*

pear in the Preſence of God for us: Is it not reaſonable to think, that theſe Inſtitutions might be deſigned, as Types of thoſe ſeveral Things that are ſo manifeſtly repreſented by them in the Goſpel?

So, 2*dly*, When we read of *Jeſus Chriſt's being born of a Virgin*, and are from thence ſure that God always decreed it ſhould be ſo; when we find the Promiſe of *Iſaiah* quoted by the Evangeliſt, as fulfilled in him, where 'tis ſaid, *a Virgin ſhall conceive and bring forth a Son, and ſhall call his Name Emmanuel*, is it not reaſonable to conclude that this Prophecy might relate to him, and be ſpoken of him, tho' the Prophet did not know it? Eſpecially when the Characters there mention'd of the Perſon to be born, could belong to no other Perſon but him, being deſcribed not only by ſuch wonderful Titles, as *Emmanuel*, *Wonderful*, *the Counſellor*, *the Father of the Age*, *the Prince of Peace*, but alſo as one, *who ſhould ſit on the Throne of* David *for ever*, which is an apparent Character of that King, who was *to come of the Seed of Jeſſe*, whom we have already ſhewn to be the *Meſſiah*.

And ſo, 3*dly*, When we read the Hiſtory of our Saviour's Death, and the ſeveral Circumſtances of it;

And read in the xxii *Pſalm* the very ſame Things ſpoken of there, tho' they ſeem to be ſpoken by *David* of himſelf, yet as they do not appear to have been fulfilled in him, and therefore cannot properly belong to him; ſo conſidering *David* as a Prophet, it is not unreaſonable to think he might have ſpoken with a Prophetic View of ſome other Perſon; and ſince they all concur in *Jeſus Chriſt*, and are actually fulfilled in him, it is natural to conceive they were ſpoken of him.

Thus we may conclude of a vaſt Multitude of Texts, which will open a great Part of the Scripture to us;

But as ſuch Interpretations are of uſe only to our

ſelves, ſince no Argument can be drawn from them for the Conviction of others:

I have therefore made uſe of not any Prophecies of this Nature, but ſuch only as are plain to every impartial Reader; and I think there is nothing wanting beyond what I have urged, to ſhew that they agree in *Jeſus Chriſt*; which was the Thing to be demonſtrated.

THE

Dr. *BERRIMAN*'s

BOYLE's LECTURES

ABRIDG'D.

THE

GRADUAL REVELATION

OF THE

GOSPEL.

THE Writers of Infidelity endeavour to propagate their Notions by two Ways. One is, by extolling the Sufficiency of *Natural Light*, as a competent Guide in Matters of Religion, which neither needs, nor ought to have any Aſſiſtance. The other is, by making Exceptions to the *Chriſtian* Scheme in particular, as being either abſurd in itſelf, or inſufficiently atteſted. In anſwer to which I propoſe,

I. To obſerve the Defects, and Inſufficiency of *natural Light*, to anſwer the Ends and Purpoſes of Religion. Then,

II. To collect from hence the great Need Mankind ſtood in of *Revelation*; of ſome ſtated Scheme of *Religion* to be given by God, in order to beget an aſſured Hope, and Expectation of his Favour. And,

III. To aſſert the Reaſonableneſs of receiving that *Syſtem* of *Religion* which is revealed in Scripture, as being every way qualified to give us the moſt ſolid Satisfaction.

I. To obſerve the Defects and Inſufficiency of *natural Light* to anſwer the Purpoſes of Religion. And here I muſt remark, that Men very often impoſe upon themſelves by aſcribing all that to the Diſ-

covery of *natural Light*, which they perceive to be agreeable to Reason, without distinguishing by what Steps they arrive at that Perception. We find the Gospel has prescribed some Instances of moral Duty; which our Reason now readily approves; which yet without Revelation, it either would not have perceived at all, or but imperfectly. The like is to be said of the Motives to Obedience. And is it then not perverse in Men to argue against the Need of Revelation, from the Experience of that Knowledge they receive from it, and to take an Estimate of the Strength of their Faculties, from that Measure of Understanding they enjoy by the Addition of those Helps they labour to exclude? This is applicable to that Degree of Light which is to be observed in the more civiliz'd Heathen Nations, which did not arise from the Strength of their Faculties, but from Tradition darkened, it may be, by Length of Time, and Obscurity of Conveyance; but again improved by Conversation with the *Jews*. (*See* Jenkins's *Reasonableness of the Christian Rel.* Vol. 1. part. 3. c. 5. § 2.) But if we would judge what human Reason can do without these Advantages, view the *Negroes* and *Hottentots*, and they will shew us the Insufficiency of human Faculties to guide us without the Addition of superior Light.

But supposing the Light of Reason able to discover all by itself, which it now sees and approves with the Advantage of former Revelations; yet even in this View the Rule of *natural Light* would labour under signal Defects, particularly in these four Respects.

1. As to the Instances and Measures of our Duty.
2. As to the Rise and Origin of Evil.
3. As to the Assurance of Pardon.
4. As to the Motives, and Inducements to Obedience.

1. As to the Instances and Measures of our Duty;

ty; who ever advanced their Schemes of *Morality*, to such a Height of Purity, as the Gospel of *Jesus* has done? The Prohibitions of Revenge, and the Virtue of loving Enemies, how amiable soever they appear in the Christian Scheme, yet, who will say the Obligation to them would have appeared without that Revelation? They might have been admired as heroical, but would not be insisted on as Matter of strict Duty.

To *honour* the divine Image *in all Men*, to endeavour their Happiness, and to requite good Offices, appears indeed extremely agreeable to Reason, when once 'tis prescribed; but who could have discerned the Obligation without further Aid? Or to reproach those with Transgression, who fell short of it?

Now, if we could suppose it true, that any Particular taken by itself, might have been discover'd by *meer natural Light*, yet when we find every Part of the System so free from Absurdities, as not to admit any Thing into it that is vain or superfluous; there will be Reason to own, that the *Light* of *Nature* could not have taught even the Doctrines of *Nature* with that Clearness, but is beholden to the brighter Light of Revelation for the Perfection of its own Precepts.

For in Fact the Knowledge of natural Duties grew more clear and evident in Proportion as the Light of Revelation has shone out with a brighter Lustre. Thus *Seneca*, *Epictetus*, and the later Moralists exceeded their Predecessors, the ancient Philosophers, in their *Ethicks*, by vertue of that Help they received from the Brightness of the Christian Institution. Now that which has given so much Light, even to those who disclaim it, may be presumed to do it more abundantly to those who receive it.

2. The next Instance in which I would note the Insufficiency of *natural Light*, is with respect to the Origin of Evil.

That there has been not only *natural* but *moral* Evil

Evil in the World, has been the Complaint of observing Men in all Ages; or if there be some that deny the Distinction between moral Good, and Evil, they will be puzzled to account for the natural Evils, consistently with the Wisdom and Perfection of the Creator, which are super-added as the Punishment of what we reckon Immoralities.

The Doctrine of *Transmigration of Souls* was invented to solve these Difficulties which arose from the Miseries of human Life, that they might be represented as the Punishment of Transgressions in a former State, to save the Honour of divine Justice and vindicate the seeming Inequalities of Providence. But this did but shift the Difficulty. For still the Question recurs, whence had the Evils of that former State their Rise? How came the Works of the supreme Being otherwise than good? To which we find these two Methods of Solution; one is taken from the Doctrine of a *fatal Necessity:* The other from a Supposition of two opposite Principles of Good and Evil. Both which are injurious to the Honour of God.

As to the first of them, the Doctrine of a *fatal Necessity*, that must either be independent upon God, or else resulting from his Will. The former Supposition is an unworthy Abridgement of his Power, and the latter of his Goodness. In both Cases all Grounds of Trust, Worship and Obedience to God are subverted. We cannot depend upon his Help, who is either subject to superior *Fate*, or has himself induced Men by a compulsive Influence to offend against the stated Rules of Duty.

As to the Doctrine of *two* opposite *Principles*, it is incompatible with the Immensity and boundless Extent of the divine Perfections. For so much independent Power, as is ascribed to the evil Being, must be taken from the good one; which destroys Infinity, and represents a Deity unable to do all the Good that He

He desires, or restrain the Evil that he hates. Besides this Hypothesis does not solve the Difficulty, there being plainly the same Objections against making Creatures liable to be corrupted by some other Principle, which lie against making them capable of corrupting themselves.

How then is the Difficulty cleared up by *Revelation?* Not by any nice and philosophical Deductions, but by a plain Matter of Fact, sufficient to preserve the Honour of God, and the Influences of Religion: We have a plain Account of the Temptation and Apostacy of Man: From which we learn that Sin was introduced by the Abuse of Liberty; that the first Author and Promoter of Sin was himself the Creature of God and subject to his Government. So that God cannot be charged as the Author of Sin. Nor can we suppose an independent Principle of Evil; since the Liberty of Will, which is a valuable Blessing, and without which there could be no Virtue, has put it in the Creatures Power to be guilty of Vice. And if this does not solve the Difficulties in Speculation, yet it solves them enough for the Direction of our Practice, and to preserve a religious Fear and Reverence for God.

If our modern Infidels pretend to found the same Answer upon the Principles of Nature, yet the Defects of antient Philosophy convince us, they never could have done it without the Help of *Revelation:*

For who shall assure us of the Reality of such original Liberty, and the actual Abuse of it by a Voluntary Disobedience, if we have no authentick History of the Fact, nor its Memory preserved by the Doctrine and Tradition of succeeding Times? By looking into ourselves we may perceive some Degree of Liberty, but not without a great Byas to Sin; so that the Difficulty cannot be cleared up without supposing Man to be created at first in a more perfect State. And this we are only assured of from revealed Religion.

3. The

3. The *third Defect* of *natural Light*, is, that we have no Assurance of Pardon.

Forgiveness, without question, is a Matter of Favour, and as such cannot be relied upon but in vertue of some Promise. Repentance, indeed, would appear to be the most likely Method for averting the Effects of God's Displeasure, and conciliating his Favour towards us.

But whether any Thing in our Power could be effectual, might at least be doubted; and if it were, yet still it would be difficult to state the Measures and Effects of such Repentance, especially in Case of repeated and habitual Wickedness. And after all our Deductions could only be probable.

Such Repentance, without Doubt ought to include a forsaking of those Sins which we profess to detest. And if this could be done without any Charge of Defect, it still would be nothing more than Matter of strict Duty. And how should that atone for past Offences? much more if this cannot be done to such Perfection, but is followed by many new Violations of Duty, the Sinner then seems to be left in a most hopeless Condition, under a Sense of Guilt, without Assurance of Pardon.

The Practice of sacrificing was anciently observed with a View to give some Relief in this Particular. And if this was done as the Result of *Tradition*, originally founded in Appointment with a Promise of Acceptance, in vertue of a future perfect Sacrifice; it is a Witness of the Defect of *natural* Principles, and the *Need* of a *Revelation*. But if it be consider'd as it obtain'd generally in the Heathen, where the Light of such *Tradition* was lost, then there was no Comfort to be drawn from it.

The Life of *Religion* consists in the Hope of the divine Favour; and that Hope must languish, unless supported by divine Promise, which we cannot be assured of but by Revelation: And if upon Enquiry

we find that there is a *Revelation* which assures us that God is ready to pardon, and has himself provided an effectual Method for this Purpose, in accepting of the Sacrifice of *Christ* as a full Ransom of Sin, upon Condition of true Repentance, with an humble Confidence in his Merits; we ought to rejoice for this Favour, and endeavour to qualify ourselves for receiving it.

4. The last Instance of the Defect of *natural Light*, is taken from the Motives and Inducements to Obedience.

The Motives to Obedience must arise either from the Prospect of some Benefits design'd for its Reward, or from the escaping of such Penalties as are due to Transgression, or from a Conjunction of both these together.

Now since it is evident, that Providence does not with an even Hand dispense forth such Rewards and Penalties, it remains, that either a future State must be supposed for the adjusting of these present Inequalities; or else our Duty will want its most proper Inducements. I conclude therefore that there will be such a State. But had we no other Proof of that Conclusion, besides what arises from this sole Consideration, that the present State of Things requires it, in order to the full Vindication of the divine Honour; I fear the Hurry of our sensual Appetites, which are so hardly restrained under the clearest Convictions, would go nigh to give up the Honour of the divine Attributes, rather than be controuled from Principles that are no otherwise supported. And there must be need of some higher Principle than *natural Light*, which brings me in the

II. Second Place to collect from hence the great Need Mankind stood in of *Revelation*, in order to beget an assured Hope of God's Favour.

If the Strength of our own Minds be plainly insufficient, let us see what other Help can guide us in

this Obscurity. Will the Wisdom and Authority of other Men be a competent Succour to our own Weakness? No, for in Matters of Religion there are some Points in which human Reason either cannot see at all; or not without great Doubt, and Uncertainty; and in Relation to them, whatever any other Man shall maintain upon the Force of Reason, will still be doubtful, unless we can suppose that his Conclusions should be clearer, and better founded, than the Principles themselves from which he concludes.

Or if some should be supposed to have argued right from the Reasons of Things, yet their Authority could be prest no further than the Reasonableness of their Assertions appeared. And consequently the Bulk of Mankind, whose Faculties were too gross to perceive, or their Attention too backward to go through such Disquisitions, would still be at a Loss where to fix their Foot.

Shall we then have recourse to Tradition? Agreed; but then how shall we know whether the Persons from whom it was derived did collect the Matter by the meer Strength of their *natural* Abilities? or from divine Revelation? If the first should be the Case, there is no Ground to suppose the Faculties of Men in former Times could qualify them for those Disquisitions in Matters of Religion, which we have shewn to be above the Reach of human Penetration.

And if they had supernatural Assistance, the Point in Question is admitted. So that there seems no *Medium* between resting on the incompetent Authority of *human Reason*, and admitting the Need there is of *divine Revelation*, to prevent a State of endless Scepticism, which must utterly destroy the Influences of Religion, and cast us into the wildest Confusion.

In Answer to this it will probably be urged, that the *Revelation* we boast of as the only Expedient to preserve a Sense of Religion, has appeared to be as insuffi-

insufficient for this Purpose as a State of Nature itself. That the World is as wicked, and Christians commit all Sorts of Lewdness with as little Regret as ever they can be pretended to have been in any civilized Nations of the Heathen World.

But this Objection is of no Weight because it mistakes the external Profession, for *Christianity*, or *Religion* itself.

The Christian Religion does, in its own Nature, tend to make Men good; but then in order to attain this Effect, that Religion must be inwardly received, as well as outwardly professed. And when Men are not in Earnest in their Professions, there can be no Wonder, if its Influences should be weak.

And yet whatever Exceptions may be made to the Behaviour of particular Persons, the Precepts of the Christian Morality are much superior to those of Heathen Moralists, who admitted of some Practices that to the Christian is shocking to be thought of. [See *Jenkin's Reas. of the Christian Religion.* Vol. 1. Part 3. C. 4. And after all, those who would persuade us to give up Christianity, ought to give us something better in its room, which they have not done. Such Zeal against Christianity can hardly be acquitted from the Charge of Pride and vain Glory. For if Nature is insufficient to answer the Ends of Religion, and that divine Revelation, which alone appears equal to those Purposes, is nevertheless opposed; for whence can this proceed but from Mens utter Aversion in some Respect, from the Impressions of real Piety? But this will appear further, when

III. I proceed to assert the Reasonableness of receiving that System of Religion, which is revealed in Scripture, as being every way qualified to give us the most solid Satisfaction.

I need not here undertake the Defence of our Religion, as no way contradictory to *natural Light*; it

will be Time enough to do that when our Enemies have objected some Instance of this Kind.

There is one Particular indeed, in which Infidels have lately endeavour'd to convict our Religion of Falshood. They rightly observe that Christ and his Apostles do undertake to establish themselves upon the old Foundation, and maintain Christ to be that Saviour promised in all former Ages. But then they insinuate, that there is no such Person promised in the antient Scriptures; that the Belief of a *Messias* was invented not long before the Age of *Jesus*, unsupported by any literal Predictions: And only countenanced by Men, who indulged their Fancy to find out mystical Interpretations. Moreover, that this Belief of a *Messias*, ill supported as it is, was a quite different Thing from the Christian Doctrine. The *Jews* expected a temporal Deliverer, who was to establish a great Empire over them.

As to this latter Observation, if the Doctrine of a *Messias* can be shewn to be contained in the Scriptures, it can but little concern us how the *Jews* mis-represented it. It will be easy to distinguish the fundamental Matter of their Hope from their own vain Fancies.

Mean while it seems extraordinary, that our Enemies should censure this Doctrine of the ancient *Jews*, as supported only by what is figurative; and yet ascribe to them those Expectations of a temporal Kingdom, which were founded on the literal Interpretation.

They should either be acquitted from the Charge of *Allegory* in this Instance, or else their Opinion should be reckoned nearer to the Christian, concerning the spiritual Reign and Offices of the *Messias*.

With respect to that other Part of the Objection, our Enemies are unreasonable in requiring us to shew, merely from the *Use of Language*, and the *Rules of Grammar and Criticism*, that the *Christian* Sense of the Prophecies must be the true one; for tho' this might be

be done, yet besides the common Usage of Speech, and express Import of Words, there is another way of arguing from *Authority*. Suppose then we should not, by a bare Consideration of the Text of the Old Testament, be able to defend the Christian Interpretation; yet if they who did anciently interpret in such Manner, did work Miracles, this Proof of a divine Attestation will abundantly establish the Sense in Question, and evince it to be the genuine Meaning of the Scripture. Such therefore is the Evidence of the Christian Doctrine, and consequently of its being foretold in the Writings of the Old Testament. And if besides this Proof from Miracles, there should be a Concurrence of other Circumstances that give Light to such Interpretation, 'tis unreasonable to reject it, because perhaps a bare Inspection of the Passage might suggest another Meaning, for that would be to rest the Matter on one Method of Inquiry, and that liable to great Uncertainty.

It shall then be my Endeavour to lay before you the Plan of the *Christian Scheme*, as it was delivered to our first Parents, and gradually unfolded thro' the succeeding Periods of Time, till at last it was displayed with the clearest and most radiant Lustre upon Christ's Manifestation in the Flesh.

The *divers Manners* in which God *spake in Time past unto the Fathers by the Prophets*, may have Reference to those different Methods in which God imparted his *Revelations*; but will, no doubt, be very justly extended to take in the different Import of those *Revelations* themselves, whether deliver'd in *express* Terms, or *figuratively*. The Authority of both is equal, so far as their Meaning appears; for if both alike were imparted by divine *Revelation*, and appear to have been intended in our Sense of them, whether literal or not, then they must both of them have the same divine Authority to support them, and be alike capable of inferring those Conclusions, that

are argued from them. So that in stating of this Matter, I will join together the literal and the typical Predictions, as corresponding together, and tending alike to display the Harmony of the Gospel-Scheme, as taught from the Beginning, and design'd by the divine Wisdom for the only Method of Salvation.

If the Meaning of figurative Characters be not demonstrative; yet there are usually such Circumstances, as may suffice to point out the general Design. Thus if it appears suitable to the Genius of the *Jewish* Writings to have future Things shadowed out by Types, if, in assigning the Interpretation of such Types, we propose no other than a rational Scheme of Religion that is plainly answerable to the ancient Hopes of faithful Men, fulfilled by a correspondent Accomplishment in the Event of Things, and confirmed by other Passages, that are delivered in more express Terms, there is then no internal Evidence to be produced against this Argument from ancient Types, but Reason to own its Conclusiveness. And though we have no Need to rest the whole of the Cause on this Kind of Reasoning, so neither have we any to give it up, as inconclusive.

It is therefore a wild Attempt to set the Evidence of the Gospel merely upon this Foot; for that we have other Evidence, which is direct and *literal* cannot be denied. And on the other Hand, that even that which is drawn from *Allegory* may by a serious Attention to the Genius and Drift of Scripture, arise to a rational Degree of Evidence; and was moreover attested at first by innumerable Miracles.

Our Adversaries indeed have endeavoured to throw out the Evidence of *Miracles*, as impertinent, and alledge, that if the ancient Prophecies had no such Meaning in them, as the New Testament ascribes to them, no subsequent *Miracles* can ever prove they had, which is very true: But the Ques-

tion is not whether Miracles may prove that Exposition to be true, which was false, but whether that Exposition, whose Truth had otherwise been less apparent, may not be cleared up by the Evidence of Miracles. In this View it is an Argument of great Importance; and sets that, which otherwise might be disputed, above Contradiction. So that taking the whole Proof together, we have such Reasons to embrace Christianity as render Infidelity without Excuse.

And as the ancient Predictions of the *Messiah* were dispensed in *divers Manners*, so they were delivered at *sundry Times*. The whole of our Religion was not discovered at one View, but in such Measure, as was fit to keep up in fallen Men an Hope of the divine Mercy, a lively Assurance of Pardon, and Reconciliation.

Nor was it necessary that the Prophets should perceive the entire Import of every Prediction. If they saw enough to preserve a Sense of Religion alive, it might be left to those of future Times, to discern the further Import of the same Prophecies, when either explained by new ones, or accomplished in the Event of Things. It is therefore allowed that the ancient Prophets were not able to explain the whole of their Prophecies; there was something latent which served as a continual Spur to excite their Zeal and Application, and made them labour for a further Discovery. It is for this Reason, that the Gospel as now preached in the World is termed the Mystery *that had been hid from Ages. See Col.* i. 26. 1 *Pet.* i. 10, *&c. Mat.* xiii. 17. *Luke* x. 24. Now where is the Absurdity of such a Supposition, that the ancient *Oracles* were not understood in all that Latitude which God has been pleased, by succeeding *Revelations*, to lay open, notwithstanding they had all the same End in View from the Beginning, and were

conducted with ſuch Harmony as mutually to give Light and Confirmation to each other.

Let us then trace the Communications of Goſpel Light from the earlieſt Ages, that we may ſee by what Degrees the Doctrine of Salvation was made known unto Men; how far they underſtood the Notices delivered, and how much of the Doctrine contained in their *Oracles*, was left to be cleared up by future *Revelations*, at the ſame Time making a Diſcovery of new Circumſtances relating to this great Event, and giving further Illuſtration to the old ones.

Now there are two principal Diviſions of Time before the coming of Chriſt; That before and That after the calling of *Abraham*.

In the firſt, Mankind were conſidered without Regard to any diſtinct Family or Nation. In the latter the *Promiſes* were made to the Poſterity of *Abraham*, tho' with ſome expreſs Intimations, that the Benefit of them ſhould reach to other Nations. I will conſider theſe Periods diſtinctly, and under the latter more eſpecially obſerve with what *Gradation* of Prophecy this great Oeconomy was opened, and the *Meſſiah* under various Characters deſcribed, either as *the Son of* Abraham, or *Son of* David.

In the former of theſe Periods we have but little Remains of God's Correſpondence with Mankind, and in what we have, the Notices of this great Event are very conciſe, but ſuch as ſuit with the gradual Revelation of ſo great a Myſtery, and are conſiſtent with the more particular Diſcoveries of after Times. The firſt Promiſe was made immediately upon the Fall, when God denounced his Judgments upon all Parties concerned in the Offence, but in the *midſt of Judgment* was pleaſed to *remember Mercy* towards fallen Man, and increaſe his Vengeance on the Serpent's Head by the Method uſed for Man's Recovery. As the Sentence of the

Man

Man and Woman was calculated to put them in Mind of their Apoſtacy, ſo was the Serpent doomed to ſuch a Condition, to ſuch Antipathy towards Men, as might ſerve for a conſtant Memorial of that ſad Cataſtrophe. *See Gen.* iii. 14, 15.

But tho' the literal Acceptation has its Uſe, yet the Occaſion muſt appear too ſolemn, not to ſuggeſt ſome higher View than this; and therefore it has been underſtood to have a ſymbolical Deſign, relating to Events of greater Importance. It is owned the Chriſtian Expoſition contains more than can be argued from the Words themſelves, and requires ſome further Light to ſupport it. Mean while there is nothing inconſiſtent in the Chriſtian Expoſition with the Terms, in which that *Prophecy* is delivered, or with any Principle of *natural Light*, or with any other Revelation, So that if it ſhould appear to be ſupported by Authority, it ought to be admitted as the true Expoſition.

That one ſhould be born of the Poſterity of that Woman who had been ſeduced, and ſhould engage in a War with the Devil and his Followers, and ſuſtaining a ſlight Damage in the *ſuffering of Death*, ſhould thereby *deſtroy him that had the Power of Death*, and repair the Injuries he had done to human Race, is the Purport of the Chriſtian Expoſition, which contains nothing repugnant to the Words, and is conſiſtent with the ſucceeding Oracles, which opened the Way for the *Chriſtian* Diſpenſation; ſo that, upon taking a View of the whole Scheme together, there will appear no reaſonable Objection to be made to this Interpretation.

How much of this Myſtery was underſtood by our firſt Parents we cannot know. But as the literal Senſe is too low to be miſtaken for the whole Deſign of it, ſo God's frequent Intercourſe with Men by his Prophets, might ſupply fuller Explications of what ſeemed to be obſcure; and give them a further

Insight into the Design of the divine Counsels, than we can now perceive. It might be necessary to have the Point cleared up to them, lest the great Design of Religion should be lost in such Obscurity. But it was not necessary that those Explications should be transmitted to us, because we have other sufficient Means for discovering the genuine Sense of the Prophecy. As then it is not on one Hand to be insisted, that our first Parents understood this Prophecy in all that Extent in which it appears to us by Means of subsequent Revelations; so neither is it to be denied, but that they might be favoured with such Explications, as gave them a clearer View of this important Doctrine, than the Words unexplained could do.

I will now see in what Sense the Words might be taken by our first Parents, and then see whether the religious Notions, which are found in the earliest Antiquity, be not most agreeable to such a Sense.

It is not to be imagined that they should take the Serpent for no other than that brute Creature they saw before their Eyes, incapable of sinning, and therefore no fit Subject of Punishment. They would rather suppose his Form usurped by some evil Spirit, tho' this for want of Experience might not appear to them at the Beginning of the Temptation. Consequently the Threatnings which are denounced against the Serpent, though they have a literal Completion in the Properties of that Reptile, must yet be understood to denote something of a higher Concern, and accommodated to the Nature of a spiritual and intelligent Being. As then there must be something of this Notion conceived from the Beginning (tho' not with all that Lustre and Advantage in which we now perceive it) so we have Reason to believe it might be cultivated and improved by *Enoch* and other holy Men of old, who being endued with the Spirit of Prophecy, would be most probably enlightened

lightened with such Knowledge of this important Doctrine, as was proper for the Age in which they lived. What they delivered of this Kind the Holy Ghost has not transmitted to us, because we have other Means of Knowledge; and whilst we enjoy a more abundant Light, we can have no Ground to complain of the Removal of such, as was comparatively faint and glimmering. However from the short Hints which do remain of the Notions and Sentiments of those Times, we may collect a reasonable Confirmation of our first Parent's Sense of this ancient Prophecy, and of its being figuratively explained and understood by pious Men from the Beginning, who did look for a Deliverer, expressed by the *Seed of the Woman*, who should repair the Damage of the Fall.

The Allusions in Scripture that are made to it under the Character of that *old Serpent*, (*See Revel* xii. 9. 3, 4. *Rom.* xvi. 20. 2 *Cor.* xi. 3. *Isa.* lxv. 25. 23. *Psalm* lxxii. 9. *Mic.* vii. 17.) may serve for Intimations that the mystical Interpretation of that Passage was anciently received among the *Jews* as a settled Principle. And tho' it be no unreasonable Presumption, that they derived it by Tradition, yet the Method I proposed obliges me to look into the little Remains of those Times for what Hints we can pick up of the same Interpretation; concerning which I have one *Postulatum* to premise, that in so short a Narrative of Things, it is reasonable to suppose the Sayings of those ancient Patriarchs, should be such as contain some Matter of real Consequence, and ought not to be restrained to the lowest Sense, which the Words may admit.

Upon this Presumption I proceed to consider the Speeches of those ancient Patriarchs, and see what Reference they bear to this Promise of Redemption.

Imme-

Immediately after God had denounced the Sentence of Mortality on Mankind, alleviated however with the Promiſe, that the *Seed of the Woman* ſhould finally deſtroy the Serpent, it immediately follows, *And* Adam *called his Wife's Name* Eve, *becauſe ſhe was the Mother of all Living*; this is commonly underſtood to denote that ſhe was firſt Mother of all Men. But this Interpretation is too low, and not anſwerable to the Dignity of the Occaſion, and the Connection of this Paſſage with what went before.

But if we look back on the divine Sentence, but juſt before recited, where *Adam* ſtands as the Head and Repreſentative of fallen Mankind, brought into a State of Death and Condemnation, and the *Seed of the Woman* is promiſed to repair the Inconvenience, and reſtore Life and Immortality; we ſhall then perceive the Beauty and Propriety of this Appellation. She was the *Mother of all Living*, becauſe he who is the Author of our *Life* and Salvation, as well as all they who do partake of the ſpiritual *Life*, by Vertue of their Union with him, were to deſcend from her, and reckoned for that *Seed of the Woman* mentioned in this Promiſe.

As *Adam* then by this firſt Sentence, expreſſed his Faith of Life and Salvation by the *Seed of the Woman*; ſo did *Eve* upon the Birth of *Cain*. *I have gotten a Man from the Lord*, or as it may be more grammatically rendered from the *Hebrew*, *I have gotten a Man Jehovah*, or, *the Lord*. She had freſh in her Mind the Promiſe of a victorious Seed, and underſtood it of a ſingle Perſon, who tho' of human Nature, ſhould yet have the Fulneſs of the Godhead dwelling in him, from whence ſhe aſcribes to him the incommunicable Name of God. And tho' *Eve* miſtook *Cain* himſelf for that *promiſed Seed*, or at leaſt that Son from whom that *bleſſed Seed* ſhould come; or if ſhe only looked upon his Birth as an Earneſt of that future Multiplication of Mankind, which

which in Time ſhould produce the promiſed Redeemer: Yet either Way it argues her Acceptation of that original Promiſe to be ſuch, that one of her Poſterity ſhould repair the Damage of the Fall.

When *Cain* by his Wickedneſs had fallen ſhort of the Character of the *promiſed Seed*, and had moreover killed *Abel*, *Eve*'s Faith did not fail; but at the Birth of *Seth* ſhe ſpeaks of it as the Appointment of God, which could not fail, that this ſhould be *another Seed* inſtead of *Abel*. (*Gen.* iv. 25.) therefore not to be ſlain childleſs, but to preſerve a Seed in the Earth, till He ſhould come, who is, in a more eminent Senſe, that *Seed of the Woman* that ſhould *bruiſe the Serpent's Head*, and put an End to his Oppreſſion.

And in his Time, indeed, the Diſtinction between the *Seed of the Woman*, as including the collective Body of faithful Men; and the *Seed of the Serpent*, as denoting the wicked, came to be further cleared up by the Experience of their different Manners.

The former were called *Sons of God* as retaining a ſtedfaſt Faith in his Promiſes; the other were the *Sons* and *Daughters of Adam* or of *Men*, who, having no Principle of ſpiritual Life, are denominated only from their fallen Anceſtor. This Diſtinction is mentioned ſo early as the Birth of *Enos*, the Son of *Seth*; *then began Men to call upon the Name of the Lord*, or rather, after *the Name of the Lord*, that is, to diſtinguiſh themſelves as his Children in Oppoſition to the irreligious Part of Mankind, who being reckoned for the *Seed of the Serpent*, are therefore termed, under the ſofteſt Character, the *Children* of *Adam*, or of Man, conſidered in his fallen State. The mention of this Diſtinction at the Birth of *Enos*, hath inclined ſome to think that the *Sons of God* were only of the Family of *Seth*. But ſince we read that *Adam* had other Sons and Daughters, there can be no Need of confining the Diſtinction ſtrictly to thoſe Families,

Families, tho' they might be conſidered as the principal.

However it were, we find that in Proceſs of Time, the Sons of God did ſo far decline that God deſtroyed them with a Deluge, when only the Family of *Noah* was preſerved. The Name of *Noah* had been given him by his Father *Lamech*, in Token of that Conſolation which was expected from him. *This ſame*, ſays he, *ſhall comfort us concerning our Work and Toil of our Hands, becauſe of the Ground which the Lord hath curſed.* Here is a plain Reference to the divine Judgment denounced after the Fall; and therefore the Evils of which he complains, and in which he hopes for Comfort, may well be underſtood to intend thoſe Evils conſequent upon the Fall: From which even the pious Part of Mankind are not exempted.

The *Curſe* upon the *Ground* was doubtleſs more conſiderable before Men had found out the Art of cultivating and manuring the Earth. But by the gradual Improvements in Huſbandry, and Invention of Tools for that Purpoſe, this *Toil* was greatly mitigated in a natural Way. And it might be probably in this View, that *Lamech* promiſed himſelf *Comfort* from his Son *Noah*, who is called an *Husbandman*. Gen. ix. 20.

But ſince the Things of this Life are uſually put, in the Books of *Moſes*, to point out to another; and ſince the Diſpenſation of *Noah* is ſet forth 1 *Pet.* iii. 19, 20. as a *Type* of the Goſpel State, this Speech of *Lamech* may refer to ſomething of a ſpiritual or religious Nature. And thus what he terms our *Work*, or Actions, that *Work*, in Reſpect of which he wanted Comfort, may well be paraphraſed the Evil of our own doings. And then the *Toil of our Hands* may be well interpreted to denote the Fatigue and Miſeries of this mortal Life. Among which, that is not the leaſt which he proceeds to

mention,

mention, that the Earth is accurſed for the Sake of Man, not only to be unfruitful without Pains, but to be, as it were, a Place of Exile from the divine Preſence. The oppoſite Advantage which *Lamech* promiſed, was not the Removal of theſe Evils, but Conſolation under them; ſuch as aroſe from the Proſpect of Pardon, and an Aſſurance of a better State, in Conſequence of that Victory, at laſt to be obtained over the old Deceiver.

But how could *Lamech* aſcribe theſe Bleſſings to *Noah*, *this ſame ſhall comfort us*, without ſuppoſing him that extraordinary *Seed* that was foretold? Why, he might mean to aſſign a farther Limitation of the Family of *Noah*, as the Line from whence that *Seed* ſhould ſpring: And withal to point him out as a Type of that *Seed*, both as he was a *Preacher of Righteouſneſs* and Repentance; and likewiſe as he was a Means of preſerving a Remnant in the Ark, and doing many Things to figure out the ſpiritual Benefits, which we receive by Chriſt.

In his Time God deſtroyed the Earth for the Wickedneſs of Men. And as the bleſſed Seed had been limited to his Family, ſo now againſt the Diſtribution made of the Earth among his Sons, it ſeem'd proper to diſtinguiſh in which Line that Expectation ſhould be kept up. This he has determin'd to the Line of *Shem*, *Gen.* ix. 26. tho' without excluding his Brethren from the Benefits of that Promiſe, provided they ſhould continue in a State of Warfare with the *Serpent and his Seed*. Thus to *Japheth*, *Gen.* ix. 27. it is engaged not only that God ſhould *enlarge Japheth*, but likewiſe that he ſhould *dwell in the Tents of Shem*, which implies his partaking of the Privilege aſſured to his Brother in having the *Lord* for his *God*, and ſo being entitled to the Bleſſing of the ſame Promiſe, which was fulfilled when the Poſterity of *Japheth* were grafted on the Stock of the *Jews*.

As

As for *Ham*, he is not expressly included in this new Promise; yet neither is he excluded from it; but when a Sentence of Malediction is denounced against his Son *Canaan*, *Gen.* ix. 25. it may be observed, that it reaches only Temporals, that he should be a *Servant to his Brethren*; whilst that *Servitude* itself might occasionally conduce to his spiritual Advantage. Indeed as his Crime may typify others of a grosser Kind, so might the *Servitude*, to which he was adjudged, figure out the wretched State of wicked Men, from that Conquest which the promised *Seed of the Woman* should obtain over the *Serpent* and his *Seed*. But in this View the Sentence is not personal, but belongs to the *Children of the wicked one*, who were meant to be pointed out, whilst the Persons both of *Ham* and *Canaan* with many of their Descendants might be saved from that extreme Malediction.

Thus far I have considered the several Expressions which have been preserved to us of pious Men before the Times of *Abraham*, which shew the Sense those Ancients had of the Damage of the Fall, and their Expectation of Deliverance from it by Means of him, who was first promised as the *Seed of the Woman*, and in Process of Time was limited to the Line of *Seth*, of *Noah*, and of *Shem*.

Nor is there any Thing from which this Religious Expectation may be more fairly argued, than the universal Practice of *Sacrifice* as an Atonement for Sin. For what Congruity is there in Nature or Reason, between slaying a Beast, and expiating the Sin of a Man?

So disproportioned an Effect must be owing to the Intervention of some positive Law; and since we find that God was pleased with the Oblation of such Sacrifices, *Gen.* iv. 4. we have Reason to conclude they were performed in Obedience to his own Appointment: and when duly performed had an expiatory Vertue, and made Atonement for Sin. As

As the Race of Men increaſed, we have Reaſon to believe that the Practice of Sacrificing prevailed among them, ſince by the Time of *Noah*, there was a known Diſtinction of Animals into *clean*, and *unclean*, which ſeems to have Reference to their Fitneſs or Unfitneſs for Sacrifices. As the whole Earth was over-ſpread of his Poſterity, ſo was the traditional Uſe of Sacrifices univerſally preſerved. Now what Ground can we imagine for this ſo univerſal a Tradition, leſs than divine Appointment, and that for a ſtanding Memorial of the Covenant made upon the Fall, and a Type of the Benefit contained in it. Or if we could ſuppoſe it of human Invention, yet the divine Approbation of it would argue the ſame Reference to the divine Promiſe, and conſequently its being thus far explained and underſtood from the Beginning.

Nor does it ſignify that this Practice of Sacrificing was retain'd by many Nations, who knew nothing of Man's Apoſtacy, nor of the typical Relation of ſuch Sacrifice to the Redeemer. For the Practice of Sacrificing, as an outward Rite, could not eaſily be overlook'd. But the myſtical Deſign of it was deliver'd in obſcurer Terms, and leſs ſuited to the Taſte of ſenſual Men, and then no Wonder, if they tranſmitted not to their Poſterity the Reaſon of the Rites, which they retained.

Having conſider'd the Notices which appear of the *Meſſiah* from the Fall of Man to the Vocation of *Abraham*; and having ſeen how the *bleſſed Seed* was gradually determined to the Line of *Seth*, of *Noah*, and of *Shem*. In a direct Line from him, we find *Abraham*, to whom again the Promiſe was made, with a Limitation to the Family of *Iſaac*, as afterwards of *Jacob*, with a Limitation to his Son *Judah*, and ſo continued till upon the Erection of the Monarchy, the Royal Family was pointed out for the Birth of the *Meſſiah*, and *David* for his great Proge-

nitor. This is the received Doctrine and Opinion of the Jews; and therefore it was highly expedient that some of the Evangelists should shew that *Jesus* did not want that necessary Qualification to the Messiahship.

With this View St. *Matthew* and St. *Luke* has each of them inserted the Genealogy of *Christ*; the one from *Abraham* to *Christ*, the other from *Christ* to *Adam:* There are indeed some difficulties in these Genealogies. And because some of them do plainly affect the Application of those Prophecies to our Saviour, which speak of the *Messiah* as coming of the Seed of *Abraham*, with a special Limitation to the Family of *David:* I will endeavour to clear up the Matter before I go on to consider further of the Prophecies themselves.

Since then the principal Promises of the *Messiah* were made to *Abraham*, who was the Founder of the *Jewish* Nation, and to *David* who was Head of the Royal Family, to whom those Promises were made, which respect the *Messiah* in his regal Character; it is no Wonder if St. *Matthew* chose to insert these two Names in the Title of his Genealogy. *The Book of the Generation of* Jesus Christ, *the Son of* David, *the Son of* Abraham. Withal it may be noted, that their Sons, *Isaac* and *Solomon*, were eminent Types of the *Messiah*; the one being born against the Rules of Nature, and then intentionally sacrificed; the other in being exalted to a peaceable and ample Government, and magnificently building the material Temple, a Figure of the mystical. How significantly then is the *Messiah* reckon'd for the Son of *Abraham* and *David?* For the same Reason he is elsewhere described by the Name of *David*, because *David* was an eminent Type of him.

In the Genealogy itself there are two considerable Difficulties: One is concerning the Extraction of *Joseph*, the Husband of *Mary*, whom St. *Matthew* makes

makes to be the Son of *Jacob*, and so deduces, by a lineal Succession from *Abiud* the Son of *Zorobabel*, whilst St. *Luke* makes him to be the Son of *Heli*, and so deduces him from *Rhesa*, another Son of *Zorobabel*.

The other is, concerning the Extraction of *Salathiel* the Father of *Zorobabel*, whom St. *Matthew* makes to be the Son of *Jeconias*, or *Jehoiachin*, and so deduces him from *Solomon*; whereas St. *Luke* represents *Salathiel* to be the Son of *Neri*, and so descended from *Nathan* another Son of *David*.

The Difficulty of both Questions is considerable. But the Difference between these two Pedigrees is owing to the different Methods in which they were deduced, and not to any Want of Truth in either of them. For, 1. The *Jews* allow'd that *Jesus* was of the Family of *David*; so that there was no Occasion to use Artifice to prove it. And, 2. Had the Evangelists design'd to falsify, they would have avoided all Variation in their Account.

These Considerations are of greater Weight to defend the Integrity of the Evangelist, and our Lord's Pedigree from *David*, than the Difference between them can be to overthrow it, even tho' we were not able to conjecture the Reason of such Difference.

But there have been offer'd two Schemes for the reconciling this Difference.

The first is of *Julius Africanus*, who supposes that the two Evangelists have drawn out the Pedigree of *Joseph* in two different Views, St. *Matthew* in the *natural*, St. *Luke* in the *legal* Method. It was provided by the Law of *Moses*, (*Deut.* xxv. 5.) that where a Person died without Issue, the Brother of the deceased should take his Widow to Wife, and the *first-born* upon such Marriage, should succeed in the Name of the Deceased; and where there was no Brother, this Right devolved to the *nearest of Kin*. Ac-

cordingly the Children iſſuing from ſuch Marriage, might juſtly be referr'd to two different Fathers. By Nature they were the Children of the latter Husband, by Law they were the Children of the deceaſed.

But if it be thought with ſome others (*vid.* Grot. *Annot. ad* Luc. iii.) that St. *Matthew* obſerved the *legal* Line, and St. *Luke* the *natural*, ſtill the ſame Scheme will account for the Differences between the two Evangeliſts, if we ſuppoſe, only in two Inſtances ſuch ſubſtituted Marriages. Thus particularly King *Jehoiachin*, whom *Jeremy* pronounces *childleſs*, (*Ch.* xxii. 30.) is yet by St. *Matthew* ſaid to have begotten *Salathiel*. Upon this Scheme then it is ſuppoſed, that *Jeconiah* or *Jehoiachin* leaving no Child, his Widow was married to that *Neri* that is mentioned by St. *Luke* as the Father of *Salathiel*. And ſo *Salathiel* might naturally be the Son of *Neri*, but legally the Son of *Jeconiah*. This Solution is liable to little Objection, except it ſhould be thought harſh that two, ſo nearly related as to come within the Law of the *Levirate*, ſhould not meet in ſome common Anceſtor, at a Degree leſs remote than *David*.

Suppoſe then, (to avoid this Objection) that the Sentence pronounced againſt *Jeconiah* were not, *write this Man childleſs*, but——*write* him *deſtitute*, or *ſtripped*, or *ſpoiled*, and then it will be lawful for us to take *Salathiel* in St. *Matthew*'s Account, and in the *Chronicles* (1 *Chron.* iii. 17.) to be the genuine Son of *Jeconiah*. Suppoſe again that *Salathiel*, and *Zorobabel* in the Pedigree drawn by St. *Luke*, and mentioned in the Books of *Ezra* and *Nehemiah*, (*ſee* Kidder *Demonſ. Part* 2. *c.* 11.) to be different Perſons, from that *Salathiel* and *Zorobabel* mentioned in St. *Matthew*, and in the *Chronicles*, then the two Difficulties are reduced to one, *viz.* how *Joſeph* ſhould be reckoned by one Evangeliſt the Son of *Jacob*, and ſo deſcended by the Line of *Solomon*: And yet by the other ſhould be reckoned the Son of *Heli*, and

and so descended from *David* by the Line of *Nathan*.

And here it is that *Africanus* supposes *Heli* to have died without Issue, and then *Jacob* marrying his Widow, to have begotten *Joseph*, who was therefore naturally the Son of *Jacob*, but legally the Son of *Heli*. And to avoid the Difficulty of Persons so nearly related being derived through so long a Line of different Ancestors, he supposes *Jacob* and *Heli* to have been Brethren only by the Mother's side; but to have had different Fathers, the former in the Line of *Solomon*, the other in the Line of *Nathan*.

If this Scheme be admitted, the Evangelists are easily reconciled. But then there is this Objection will lie against them both, that they give us only the Descent of *Joseph*, not *Jesus*. For since *Joseph* was no more than his reputed Father, it may be thought to little purpose towards proving him to be of the Seed of *David*, to observe, that those Characters were fulfilled in *Joseph* who contributed nothing to his Nativity, whilst his Mother, (as might be suspected from their Silence) was of a different Extraction.

This some have Thought not material, because it was the Manner of the *Jews* to denominate the Family from the Male side only, so that the blessed Virgin, by being espoused to *Joseph* passed (as it were) into the Family of *David*, from whence her Son's Pedigree was deduced in right of her Husband. But though this might be sufficient to vindicate St. *Matthew* in deducing the Pedigree by *Joseph* when he wrote for the Use of the *Jews*, and in compliance with their Method; yet it cannot answer the ancient Prophecies concerning him to say that his reputed Father was so descended, unless his Mother had been so too.

It is therefore material to observe, that the *Jews* were careful to marry in their own Kindred; and there was a Law to oblige all such to it as were Heir-

eſſes, as *Mary* is reported to have been; ſo that in deſcribing the Pedigree of *Joſeph*, the Family was ſhewn, of which ſhe deſcended. (*See* Heb. viii. 14. Rom. i. 3.) And at the Taxing of *Auguſtus*, when every one went to be taxed in his own City, the Virgin went to *Bethlehem* together with *Joſeph* to be taxed, and therefore muſt have been of the Houſe of *David*. As for *Elizabeth* being called her Couſin, that is eaſily accounted for, in that the Tribe of *Levi* having no inheritance, and therefore being not ſubjected to the Law of Heireſſes, did more frequently make Inter-Marriages with other *Tribes*; ſo that either by taking a Daughter of *Judah*, unto them, or giving a Daughter of theirs into *Judah*, there might a Relation between *Mary* and *Elizabeth*.

Having all this Reaſon to believe, that the bleſſed Virgin *was of the Houſe of* David; I come now to offer a ſecond Scheme of Reconciliation; and ſuppoſing, that as St. *Matthew* has given us a Pedigree of *Joſeph*, into whoſe Family the bleſſed Virgin was received by Marriage, ſo that her Son in Conſtruction of Law muſt be reputed his; ſo St. *Luke* might chuſe to give us the Genealogy of *Jeſus* by his Mother's Anceſtors; that ſo from both Evangeliſts we might have a double Pedigree from *David*, the firſt from the Line of *Solomon*, the other by the Line of *Nathan*. In Confirmation of which, it may be obſerved, that *Eli*, or *Heli*, which was the Name of *Joſeph*'s Father in St. *Luke*, might probably be the Contraction of *Eliakim*; which being of the ſame Import is promiſcuouſly uſed *Jehoiakim* or *Joachim*, which by Tradition is reported to have been the Name of the Virgin's Father. (*Vid. Epiphan. Hær.* 78. §. 17.) And it may ſeem no improbable Conjecture, that the Family of *Nathan* had been referred to by the Prophet *Zachary*, as the Line of the *Meſſiah*, when he deſcribes the Inhabitants of *Jeruſalem* as *looking on him, whom they had pierced, and mourning*

ing for him every Family a-part. See Zech. xii. 10, 12. Where the *Houſe of* Nathan ſeems on purpoſe to be added for a nearer Reſtriction of the Line of *Chriſt*, which joined with the foregoing Conſideration, makes it likely that the Pedigree which is drawn through the Family of *Nathan* is no other than the Family of the bleſſed Virgin.

It is true the Virgin *Mary* is not mentioned in St. *Luke*, any more than in St. *Matthew*, becauſe it was not uſual to derive Pedigrees by Women; but *Heli*, if her Father by Nature, might well be deemed the Father of *Joſeph*, who was really become his Son in Law by Marriage. Thus there is no Difficulty in theſe Words, Jeſus *being, as was ſuppoſed, the Son of* Joſeph, *which was the Son of* Heli. Namely by this Marriage with his Daughter. It cannot be ſaid indeed that this Phraſe is uſed in any other Article of this Pedigree; but then it is evident, that it is not uſed throughout in the ſame Acceptation: For when *Adam* is termed the *Son of God*, it muſt then at leaſt be uſed in a different Senſe from all the other Degrees of this Genealogy. And if we admit of this Variation in the laſt Article, I ſee not what can be objected to the Admiſſion of another in the firſt.

By this Scheme indeed, Chriſt's Deſcent by his Mother was neither naturally nor legally derived from *Solomon*; nor was it needful that it ſhould. It was ſufficient he came from the *Loins* of *David*. The Right of Succeſſion to his Throne will be equally ſecured, if *Joſeph* be ſuppoſed only the laſt in the Line of *Solomon*, and the bleſſed Virgin to be the Heireſs of the Line of *Nathan*. Though I cannot ſay it was neceſſary that Right ſhould devolve on him from the eldeſt Line; for as *Solomon* was not himſelf the eldeſt Son of *David*, ſo I ſee nothing to hinder, but the *Meſſiah* alſo might be deſcended of a younger Line, eſpecially ſince the temporal Kingdom was aboliſhed and his Throne removed.

Having shewed, that *Jesus* was, as the *Jews* expected their *Messiah* to be, of the Seed of *David*, as well as of *Abrahram*; I may the better proceed to consider those Prophecies of the *Messiah*, which fall within the Compass of the second Period, namely, such as were subsequent to the Call of *Abraham*.

The general Corruption of Mankind being not cured by the Flood, God thought fit to select a single Family, for the Preservation of his Worship, and for a nearer Limitation of that Line in which the *blessed Seed* should be expected, affording new and clearer Revelations of that Matter.

That *Seed* had already been determined to the Line of *Shem*; and among his Descendants we find *Abraham* singled out, to receive a Confirmation of the ancient Promise, and ascertain the Completion of it in some of his Posterity. And God in a peculiar Sense had engaged to be a *God unto him, and to his Seed after him.*

But we must not suppose that the Original Covenant with Mankind was meant to be vacated by this special Engagement with the Family of *Abraham.* All Nations were to have an Interest in the Benediction that was bestowed on him. *In thee, and in thy Seed shall all the Nations of the Earth be blessed.*

From hence it is reasonable to collect that People of *all Nations* were to be grafted into his Family, in order to receive the Blessing which was promised him as *Father* of them *all:* And that whatever was specially engaged to his natural Posterity, had a typical Relation to the Days of the *Messiah*, and the Privileges of the Church to be gathered by him out of all Nations.

It has indeed been pretended that this Promise undertakes for nothing more than *temporal* Blessings; and such, as would induce all Nations to *bless themselves* (as we say) by wishing for like Prosperity with the Seed of *Abraham*; or else to use it as a Form of

Bene-

Benediction, when they wished well to other People that they might be as the *Seed of Abraham.* But if this had been all that was intended by so solemn a Promise and so many times repeated, and upon which such Stress is laid as the principal Part of the *Covenant established with* Isaac, it seems strange that *Ismael*, should be judged to stand excluded, who in respect of Matters merely temporal, seems to have received Promises but little inferior. Nay if we consider how many Years his Sons enjoyed a Settlement before the *Israelites*, there can be little Ground to understand this Blessing of *temporal* Acquisitions, and there could be little Comfort from such Interpretation to those Persons who had no hope to live so long a Period. But if they saw Christ promised for the Deliverer of Mankind this was matter of great Joy in all Ages of the World, and upon this Foot it was that *Abraham* himself *rejoiced to see the Day* of Christ, for *he saw it and was glad.*

This then was the material Difference between the Blessing of *Isaac*, and that of *Ismael.* In respect of Matters temporal, there was no great Inequality between them, except that the very temporal Blessings of *Isaac* were made Types of spiritual Blessings, whilst those of *Ismael* were referred only to worldly Views: from whence he came to represent those Persons in the Line of *Isaac*, or of *Jacob*, who rested only in external Promises without looking to the spiritual Meaning of such outward Privilege. The Case was plainly this: There were two Covenants with *Abraham*, or two Parts of the same Covenant, the temporal or spiritual. Both Parts were clearly conveyed to *Isaac*, but *Ismael* received but one. And as there were many in the Line of *Isaac*, who attended only to the temporal Part, and neglected the spiritual; these were still in a State of spiritual Bondage, and therefore fitly referred to the Treatment, and Covenant of the Bond Woman's Son. And so the

Apostle

Apostle has explained this Matter, that *Abraham had two Sons*, whose different Estate figure out the different Hopes and Dispositions of Men, who looked to be saved either by Faith in the *Messiah*, or by ritual Services. These *two Sons* were, *one* of *a bond Woman*, the *other* of a *free Woman*, to denote on one Hand the Servitude of those, who are guided only by temporal Motives, and look to be accepted for ritual Services; and on the other Hand, the generous Liberty of those, whose Hearts are purified by Faith, and taught the Duties of an inward and spiritual Obedience. And to shew that the *Son of the Bond-Maid* did represent those who rested in the *Sinaitical* Covenant when literally taken, and without a typical View to the *Messiah*, she had the Name of *Hagar*, which Word signifies a *Rock*, and is from thence made the Name of a City built upon rocky Mountains, which is otherwise called *Sinai*. From which Allusion of the Name, it was easy to consider her as a Type of the Old Testament or the literal and external Precepts deliver'd from Mount *Sinai*, while the Son of *Sarah* denotes those who walked by Faith and could see the spiritual Meaning of the Law.

But what, it may be asked, was not the *Sinaitical* Covenant dispensed to the Descendants of the Line of *Isaac?* Yes certainly. But then, as there were two Parts to be considered in those Promises and Precepts, *viz.* the external Matter, and the internal Design, so there were two Sorts of People, whose Views were different, in Proportion as they attended more to the one, or to the other.

The Land of *Canaan* was figurative of a *better Country*, that is, an *heavenly*, in Prospect of which the Patriarchs were supported through a Life of Travel. The Promise had been made to *Abraham* in Person as well as his Posterity. (*Gen.* xiii. 15.) And yet he had no Dominion of his own. How then was this Promise made good to him? Why, besides the literal

literal Poſſeſſion of that Tract of Ground, which his Family poſſeſſed in due Time, it had moreover a typical Reſpect to that *Recompence of Reward* which the Goſpel propoſes to the Faithful. So again, *long Life* in that Land of Promiſe was typical of the *everlaſting Life* which is propoſed to thoſe who are ſanctified by *Jeſus Chriſt*. Thus the City of *Jeruſalem* with its legal Privileges and ritual Worſhip did ſet forth the ſpiritual Privileges of the Chriſtian Church, whether in its preſent State of Grace, or in its future State of Glory.

The whole Nation of the *Hebrews* did figure out the collective Body of Chriſtians; and thoſe Nations that were at Variance with them denote the Enemies of the Chriſtian Religion. From hence it often comes to paſs that thoſe Prophecies which literally refer to the Nation of the *Hebrews*, have yet ſuch Characters intermixed, as typify the future State of the Church; and the Judgments denounced againſt the Enemies figure out that heavier Judgment of the laſt Day.

This will appear the more remarkable when it is remembred that the Church at firſt to be gathered from among the *Gentiles (Deut.* xxxii. 21.) was only to ſucceed in the room of unbelieving *Jews*; that God might have ſtill a peculiar People in order to *provoke them to Jealouſy*, and induce them to return to him, that all at laſt might be united in one common Faith and Hope of Salvation. In this State of the Caſe, the Church of the *Gentiles* being thus conſidered as ſubſtituted in the Place of the *Jews*, it is natural to conceive that the Predictions, which reſpect this State of Things, ſhould often make mention of the *Gentiles* ſo called, and ſo incorporated under the Title of the *Sons of Abraham*, and deſcribe their Privileges by thoſe of that peculiar People in whoſe Place they ſtand.

And as the Bleſſing of the *Meſſiah* was plainly the principal Thing contained in the Promiſe made to

Abraham; ſo from hence it may appear, that even the temporal Privileges annexed to it, had a typical View to this grand Bleſſing, and were meant to betoken ſomething of a higher Nature, to be conferr'd in vertue of the *everlaſting Covenant*. In proportion to theſe Views, there were two Sorts of People obſervable in that Nation, the one carnal or literal, who looked for the external Promiſes; the other faithful or ſpiritual, who looked forward to the ſpiritual Bleſſings ſtipulated for in Chriſt. Of both Sorts we have a Type in *Iſmael* and *Iſaac*.

Nor is it therefore without Myſtery, that the Scripture has recorded the Expulſion of *Iſmael* as not admitted to partake of the ſame Privileges with *Iſaac*. It might have ſeemed perhaps a Piece of Female Frowardneſs in *Sarah* to inſiſt on ſuch Expulſion. (*Gen.* xxi. 10.) Accordingly *Abraham* ſeems to have reſented it. (*Ver.* 11.) But when we conſider that the Matter met with divine Approbation (*Ver.* 12.) there will be reaſon to aſcribe this Diſpenſation to a higher Cauſe, as myſtically denoting the Worthleſsneſs of mere ritual Services, and the Acceptance only of the Children of the Promiſe.

From all this we ſee that mere fleſhly Extraction is not enough to entitle to the full Privilege of Sons of *Abraham*; that many who were ſprung from him according to the Fleſh, were yet Strangers to the ſpiritual Privileges of his Children; and that on the other Hand ſuch as were received into the Church and imitated that Patriarch's Faith, of what Race ſoever they deſcended, were myſtically united in Chriſt, who ſprang lineally from him, and ſo to all ſpiritual Intents the *Sons of Abraham*. Of this the *Jews* themſelves could not be inſenſible, when they admitted the Faithful from amongſt the *Gentiles* as Proſelytes, and received them as into one Body with themſelves, by their initiatory Rite of Circumciſion. But foraſmuch as *Abraham* was accepted before Circumciſion,

cumciſion, and received it only as the *Seal* of his *Juſtification*, through the *Faith* he had before, they ought to have collected farther, that that Ordinance had no natural Virtue in itſelf, but God might admit the Members of his Church without it; that therefore when the *Meſſiah* ſhould appear, this Difference ſhould no longer be made *between the* Jew, *and the Greek*, but all Nations ſhould be admitted upon eaſier Terms.

It was thus that the Bleſſing of *Abraham* was *to come on the Gentiles* through *Jeſus Chriſt*. (*See* Gal. iii. 7, 8, 9.) And this is likewiſe implied in that other Promiſe made to that Patriarch, that he ſhould be a *Father of many Nations*, *viz.* not only by Deſcent but Principle. *For if ye be Chriſt's then are ye* Abraham's *Seed*, that is, if ye be engrafted myſtical Members of Chriſt's Body, then are ye through him reputed alſo for the *Seed of Abraham*, that ſpiritual *Seed* to which the Bleſſing is enſured, and therefore *Heirs according to the Promiſe*.

Thus we ſee how the New Teſtament was involved under the Old, and the ſame Scheme of Salvation has been regularly purſued through all Ages of the World. The Letter of external Privileges might belong to the natural Poſterity of *Abraham*, but the myſtical Meaning of them was no other than the Goſpel itſelf, which extends its Benefits to *all Nations*, and unites them into one Body as the ſpiritual *Sons of Abraham*. And thus the Apoſtle declares him to be the *Father of us all*. (*See* Rom. iv. 16. xi. 12. ii. 28.)

And thus may be explained theſe Words: *To* Abraham *and his Seed were the Promiſes made: He ſaith not, and to Seeds, as of many, but as of one, and to thy Seed, which is Chriſt*. Though *Seed* may be a Name of a Multitude, yet they are in ſome View or other collected into Unity, and referred to one Head. But *Abraham* having *two* Kinds of *Seeds*, the Promiſes

Promises could not be to both in the same Meaning; because *Abraham had two Sons*, that in one of them his *Seed* was to be called, and not in the other. His natural Posterity by *Isaac* was typified in *Ismael*, and as such, entitled only to the literal Matter of the Promises. But the spiritual Meaning belonged to the spiritual *Seed*, of which *Isaac* was himself a Type. And that *Seed*, says the Apostle, *is Christ*, *viz.* Christ principally, but withal considered as *Head* of that mystical Society, in which the Faithful of all Nations were gathered into one, reputed as Members of this mystical Body, and reckoned for that *one Seed of Abraham*, to which *the Promises were made.*

So were *all Nations* to be *blessed in Abraham*, and in *his Seed*; God's faithful People, of whatever Extraction, were to be spiritually united with Christ, and so grafted on the Stock of *Abraham*, that Stock in which his Seed was to be called, *that the Blessing of* Abraham *might come on the* Gentiles *through Jesus Christ*, and that they might be entitled to claim under him as Father of the Faithful. So that the *Seed of Abraham* is a Phrase of like Import with the *Seed of the Woman* formerly explained; and as *Adam* is set forth for the Representation of Mankind, considered in their fallen Estate, so is *Abraham* as the common *Father* of all those that are restored; though not by natural Descent, yet by vertue of their spiritual Union with Christ his Son.

How instructive is this View of the ancient Covenant, which makes Christ the Center of spiritual Blessings, and the outward Letter of temporal Advantages to contain an inward Meaning of much higher Concern! The *New Testament*, indeed, as distinguished from the *Old*, is said to be a *better Covenant and established upon better Promises*. But then the *Law* or *Old Testament* is taken only for the *Letter*, in which the *Jews* were too apt to acquiesce; otherwise, if we take in the spiritual Design of it, it differed nothing from

from the Goſpel itſelf, but only in the Manner and Circumſtance of its Delivery. The Goſpel does only more explicitly unfold what the Old Teſtament had involved in greater Obſcurity. *Chriſt's aboliſhing Death* is mentioned *as the Ground of Life and Immortality:* And what is that but the ſame Conqueſt of the *Serpent* which had been promiſed from the Beginning; the ſame Reparation of the Damages done by Man's Apoſtacy.

The *Bleſſing of Abraham* which had been aſſured to *Iſaac*, (*Gen.* xxiv. 4.) was in the next Generation bequeathed to his Son *Jacob*; (xxviii. 4.) and with him God renewed the ſame Covenant. (xxviii. 14.) And though *Eſau* had likewiſe the Promiſes of many temporal Advantages, (xxviii. 39, 40.) yet the Superiority was to *Jacob*. (xxv. 23.) Which Superiority was aptly figurative of thoſe ſpiritual Privileges which are conferred as the Bleſſing of the *promiſed Seed*. This is what the Scripture terms the *loving Jacob* and *hating Eſau*, becauſe it figured out the Diſtinction God is pleaſed to make between thoſe who continue in their fallen Eſtate, and thoſe, who by vertue of their Union with Chriſt, do become the *ſpiritual Sons* of *Abraham*, and are entitled to the Promiſe of Redemption.

Not that either *Eſau* or any of his Sons were abſolutely excluded from the Benefit of that Promiſe.

For whilſt God's not receiving them for his own People did foreſhew the loſt Eſtate of thoſe, who are without the Covenant, they might nevertheleſs by Faith in that divine Promiſe, which extended to *all Nations*, be myſtically incorporated in *Chriſt Jeſus* and reputed for the *ſpiritual Seed*. There are indeed Flaws in the Character of *Eſau*, but the Scripture lays the greateſt Streſs on that of *ſelling his Birthright*, (*Heb.* xii. 16, 17.) as ſlighting the Honour of the ancient Prieſthood, or the *Bleſſing* of *Abram*, which how far ſoever it might be blameable in theſe reſpects,

respects, is yet chiefly censured under a typical Respect, namely, as it represents their Sin and Folly, who for the Sake of present Satisfactions, do give up their Title to the Privileges of the heavenly Inheritance.

In the next Descent all the Sons of *Jacob* were alike within the Covenant and received for God's peculiar People. Their Increase after this was such, that they soon grew considerable enough to be reputed a distinct Nation, and then their typical Relation to the Christian Church is more natural, as they figured out that mystical Body, which is collected out of *all Nations*, and spiritually incorporated in *Christ Jesus*.

Their Division into *Tribes* made them the fitter Emblem of that Variety of Nations, of which the Church should consist. And it was no doubt in View of this typical Relation of the Tribes of *Israel* that our Saviour promised his Apostles, that they should *sit upon twelve Thrones, judging the twelve Tribes of Israel*, that is, the faithful Members of his Church prefigured by them.

In this typical Relation did God declare *Israel* to be his *Son* even his *first-born*. (*Exod.* iv. 22.) And when they were oppressed in *Egypt*, they were wonderfully delivered from thence by the Interposition of divine Providence conducting them into *Canaan*, to which *Hosea* refers in these Words. *When* Israel *was a Child, then I loved him, and called my Son out of Egypt.* In both Respects they figured out that mystical Society of which Christ is the Head, considered either as struggling under Hardships, or triumphing over them. And as this may be applicable, either to Christ, who is the Head, or to the Church which is his Body, it can be no Wonder, if the Evangelist reckons it to be fulfilled in the Infancy of Christ, when after having fled into *Egypt* from the Rage of *Herod*, he was restored to *Canaan* upon the Removal of so great a Danger. The

The twelve Sons of *Jacob* being alike within the Covenant, they were all entitled to the Blessing. But because that included many Particulars, which could not be all engrossed by every one; it remained that a proper Partition should be made among them; and with this View *Jacob* undertakes to impart his Benediction to his Sons. (*Eccluſ.* xliv. 21, 22, 23.)

In this Partition it was necessary that the actual Descent of the *Messiah* should be limited to one. Which accordingly fell to *Judah*. See *Gen.* xlix. 8, 10.

By *Shiloh* in this Prophecy, the *Messiah* has been usually understood among *Jews* both modern and ancient. In the Book of *Chronicles*. 1 Chro. v. 1, 2. upon mentioning the Sons of *Reuben* the *first-born* of *Israel*, it is remarked that the *the Birthright was given away* for his Offence; so that the *Genealogy is not to be reckoned after the Birthright*. For *Judah*, (it is added) *prevailed above his Brethren, and of him is the Nagid*, the Prince, or *chief Ruler*, but the *Birthright was* Joseph's. The *Nagid* is a Term which *Isaiah* (ch. lv. 4.) and *Daniel*, (ch. ix. 25, 26.) apply to the *Messiah*. And as the Author of the Book of *Chronicles* wrote after them both, there is little Doubt but he had an Eye to the same Person, who he calls the *Nagid* as coming of the Tribe of *Judah*.

But whence had he this Knowledge of his being to descend of that Tribe? you will say, perhaps, because he was to be of the Family of *David*. But then I demand why this should be mentioned as an immediate Consequence of the disinheriting of *Reuben?* The Purport of that Remark leads us back to *Gen.* xlix. 4. where the Reason assigned for his being disinherited was, because he *defiled his Father's Bed*. And in Proportion to the two great

civil Privileges of the firſt-born, we find that a double Share of Poſſeſſion was given to the Sons of *Joſeph*. *Gen.* xlviii. 5. but the Superiority of Government was reſerved to the Tribe of *Judah*. *Gen.* xlix. 8. before *whom* his *Father's Children ſhould bow down*, (which the Author of the Book of *Chronicles* explains by his prevailing *above his Brethren*) and of whom *Shiloh*, (whom the ſame Author calls the *Nagid*) was *to come*. From hence we ſee how this Prophecy was underſtood from the Time of the *Babyloniſh* Captivity. And before that we find a conſtant Preference given to the Tribe of *Judah*, which ſhould ſeem to be owing to this Expectation of the promiſed Deliverer. In the Journeyings of the *Iſraelites* in the Wilderneſs *the Standard of the Camp of the Children of* Judah *went firſt*. Numb. x. 14. And in their Dedication of the Altar, *Nahſhon*, who was *Prince* of this *Tribe*, was the *firſt* to make his Offering. Numb. vii. 12. in their Wars. *Judg.* i. 2. this Tribe was appointed by God to go firſt againſt their Enemies. Nay, even when *Saul* was King, who was of the Tribe of *Benjamin*, the Members of the Men of *Judah* were taken ſeparately from thoſe of the Body of the People, that we may the leſs wonder in the Reign of *David* to find the *Men of Judah* diſtinguiſhed from the *Men of Iſrael*. *David* was a King of God's own Appointment, of the Tribe of *Judah*, in whom, and in the Continuance of the Kingdom in his Family, he meant to figure out the everlaſting Reign and Kingdom of the *Meſſiah*. And when the Kingdom was divided, the Tribe of *Judah* only is mentioned, as adhering to the Houſe of *David*, from whence this *Shiloh* was expected.

What was the particular Privilege here aſſured to *Judah* has been much diſputed. But thus much I think is evident, that here is promiſed a Continuation

tion of the *Tribe of Judah*, as a Body politic, untill the Coming of *Shiloh*.

That this was ſo underſtood appears from, *Iſai.* viii. When *Ahaz* apprehended an utter Diſſolution of his Government, by the Kings of *Syria* and *Iſrael*, the Prophet was ſent to tell him, that both his Enemies ſhould be quickly removed, which accordingly was fulfilled. The Kingdom of *Syria* was overthrown by *Tiglathpileſer*, and *Pekah* was ſlain by *Hoſhea*; and finally that *Ephraim*, or *Iſrael* ſhould within ſixty five Years be no more a People. And as a Sign of this he propoſes the *Meſſiah*'s Birth of a *Virgin*, which was not accompliſhed till more than ſeven hundred Years after the Prediction. If it be aſked how could that be a Sign of an immediate Deliverance? I anſwer, his Birth was neceſſary before the Diſſolution of all Government in *Judea*; and therefore the preſent Deſigns of their Enemies muſt fail, at what Diſtance ſoever his Birth might be future at that Time. The *Tribe* of *Judah* muſt be preſerved till *Shiloh* came, whatever became of the other *Tribes*. And how then ſhould the King of the *ten Tribes* pretend to enlarge his Dominion by diſſolving *Judah?* For this Reaſon the Prophet requires Faith, in thoſe who ſhould ſee the Proof of his Prediction. (*Iſa.* vii. 9.) Had the Sign he gave been any preſent Miracle, no great Degree of Faith could have been requiſite. But becauſe it was future and received only upon the Credit of a prime Article of their Religion, therefore their *believing* was indiſpenſably required, to give them Aſſurance. And tho' in Puniſhment of the preſent Deſpondency, he threatens that the King of *Aſſyria* ſhould afterwards prevail againſt them, (*Iſa.* vii. 17, 20.) yet at the ſame Time he calls their Land the *Land of Immanuel* (viii. 7, 8.)

and thereby teaches that it ſhould not be finally deſtroyed before his Nativity.

This Expectation founded on a Promiſe that they were to continue, which the other Tribes had not, made the *Jews* treat *Jeremiah*, who propheſied of their Captivity, as an Enemy to the Government (*Jer.* xxxviii. 4.)

And this Objection the Prophets ſeem to guard againſt by expreſs Promiſes of Reſtoration. (See 2 *Chron.* xxxvi. 21. *Iſa.* xliv. 28. and xlv. 1. *Jer.* xxix. 10. xxxii. 9. 15.) Their Genealogies were preſerved and the Gift of Prophecy continued to aſſure them of Deliverance. So that though God might *make a full End* of other *Nations*, Jer. xxx. 11. *Yet* would he not make *a full End* of them. *Jer.* xlvi. 28. but having corrected them *in Meaſure* would be ſure to *perform* his *good Word towards* them, in *cauſing* them to *return*, and *giving* them *an expected End.* Jer. xxix. 10, 11. The Meaning of which is, that their external Policy ſhould not utterly be diſſolved, till that promiſed Reſtorer ſhould appear; but the Continuation of ſome external Form of Government was neceſſary in the mean Time. And upon what can that Neceſſity be ſo rationally founded, as on this Prophecy of *Jacob*, which aſſures the *Sceptre* and *Lawgiver* to *Judah* till *Shiloh* ſhall appear? It may be added that even during their Captivity they ſeem to have ſome Sort of Government, and to have had Juſtice adminiſtered according to the *Law* by *Judges* and *Elders* of their own. (See *Biſhop Sherlock's third Diſſertation. p.* 329.)

The laſt Words of the Verſe, ——*And to him ſhall the gathering of the People be*, have been differently referred either to *Judah*, who received the Bleſſing, or to *Shiloh*, who was the principal Part of the Bleſſing itſelf. They who take it in the former Acceptation, explain this *gathering of the People*,

People, to denote the resorting of some Persons out of all the Tribes to *Judah*, so as to be included in one Body with it. (See *Sherlock's third Dissertation*, *p.* 321, &c.) And this began to be the Case at the Time of the Defection of the ten Tribes, when there was a *Remnant out of all the Tribes of* Israel, (1 *Kings* xii. 39.) adhering to the House of *David*; but appeared more eminently after the Captivity, when the People of all the Tribes were incorporated into one Nation of the *Jews*. But if we look on this Prediction as conveying that Part of the Blessing of *Abraham*, which contains the *promised Seed*, there will be better Reason for interpreting that last Clause of it in the other Acceptation. The Blessing of *Abram's Seed* had been promised to extend to *all Nations* of the Earth. And so here *Jacob* foretels the *gathering of the People* or nations unto that *Seed* in Order to receive their Blessing. And this suits better with the Mind of the *Seventy*, that he should be *the Expectation of the Gentiles*, or Nations, which cannot well be applied to the Tribe of *Judah*, but seems clearly to refer to those Characters of the *Messiah*, *Isaiah* ii. 2. xlii. 4. lx. 5. And because this *gathering* was understood to be an Act of Submission agreeably to the Predictions of after Times of the universal Reign and Empire of the *Messiah*. Or if by the People we should understand those of the twelve Tribes of *Israel*, as they were literally gathered into *one Kingdom*, against the coming of the *Messiah*; so they have been shewn in their typical Capacity, to represent the Church of Christ *gathered out of all Nations*; which still gives us the same View of this Prediction, as conveying in its full Extent, the Promise which was made to *Abraham*.

Thus far the Spirit of Prophecy had gone in fixing the Line of that *blessed Seed*. There were still

many Points relating to his Office and Character, which remained to be gradually cleared up in future Times. And this was to be done partly under Types and Figures, and partly by expreſs Predictions. For as it is not agreeable to the Method of divine Revelation to open every Thing at once; ſo neither was it neceſſary that the Revelations ſhould appear in their own Latitude to every inattentive Auditor, at the Time of their Delivery: It was enough that they who meditated on the Scriptures were able to derive ſome glimmering Light from them, till their final Accompliſhment ſhould fix their Interpretation, and diſplay the Harmony of the whole Oeconomy.

As then the *Seed* of *Abraham* according to the Fleſh, did figure out his *ſpiritual Seed* to be gathered out of all Nations; ſo it is reaſonable to believe that God's external Diſpenſations of Favour towards them ſhould be intended to foreſhew his future Diſpenſations of Mercy manifeſted to his Church. Their Slavery in *Egypt* did fitly figure out the ſpiritual Bondage into which Mankind are ſunk by their Apoſtacy; and their Deliverance from it, was a Type of that Redemption which was expected from the *promiſed Seed.* The *Paſchal* Sacrifice foreſhewed the Method of effecting Redemption by the *Sacrifice* and Death of *Chriſt.* And tho' the whole Analogy of that ritual Service might not appear with all that Beauty, as it does ſince the Accompliſhment, yet no doubt but holy Men ſaw through it ſome Glimmerings of the Goſpel Light, and underſtood it to point yet more directly to the ſame End with other Sacrifices. The like is to be ſaid of that Body of *Moſaic* Precepts which was ſhortly after delivered from Mount *Sinai*, they were generally intended as preparatory to the Goſpel Revelation, and prefigurative of the Privileges deſign-

ed to be conferred upon it. Thus the Tabernacle itſelf, and all its Utenſils, &c. are underſtood to be *Shadows* of good Things to come. The ſingular Exactneſs with which God was pleaſed to preſcribe theſe Matters to *Moſes*, even in the minuteſt Circumſtances, and his raiſing up of inſpired Men to perform the Workmanſhip on that Occaſion, affords a very ſtrong Preſumption, that thoſe outward Services had ſome higher End in View, than what appeared from the bare Letter of the Inſtitution. Their Unaptneſs of themſelves for any ſpiritual Efficacy is moreover a ſubſtantial Argument, that they who uſed them were not to reſt in the Letter.

Theſe were ſuch Reaſonings as might be obvious to conſidering Men before the Coming of *Chriſt*. But if nothing deeper than the Surface, what Need had *David* of ſuch conſtant Exerciſe in this divine Law, as to ſtudy and *meditate in it Day and Night?* When he prayed to have his *Eyes opened*, that he might *behold wondrous Things out of* that *Law*, can it be imagined, that he was not ſenſible of ſome myſtical Meaning that lay concealed under the Letter? It is not pretended that he ſaw the whole of that ſtupendous Oeconomy, which is involved in the Types of the Old Teſtament, but he ſaw enough for the Support of his Faith, and to make him eagerly deſirous of ſearching deeper. *(See to this Purpoſe*, *Mat.* xiii. 17. *Luke* x. 24. 1 *Pet.* i. 10, 11.)

The *Iſraelites* as ſeparate from all other People, were obſerved to repreſent the *Chriſtian* Church gathered out of *all Nations* to receive the Benefit of the promiſed Redemption, as diſtinguiſhed from thoſe that ſhould reject it. From hence it is natural to expect that the *Law*, which was given to them in this typical Relation, ſhould refer to ſomething of a higher Concern in the future Diſpenſa-

tion; and that conſequently, when ſuch typical Relation ceaſed, and the *ſpiritual Iſrael* ſucceeded in their Room, then the external Uſe of thoſe Ordinances having reached its End, could be no longer neceſſary; which indeed were many of them of ſuch Kind, as ſhewed them to be only calculated for the Tract of *Canaan*, and could not be obſerved throughout the whole World.

In this View the Law was a ſtanding Prophecy of *Chriſt*. But as I deſign to treat more at large of this Matter by and by, I will here drop it; and conſider one or two Predictions of *Chriſt* during this Time of their Journey in the Wilderneſs.

One is that remarkable one of *Moſes*, Deut. xviii. 15. *The Lord thy God will raiſe up unto thee a Prophet, from the midſt of thee, of thy Brethren, like unto me, unto him ye ſhall hearken.*

Some have thought that this Prediction relates to a Succeſſion of *Prophets* to ariſe among the *Jews*, tho' it may be more eminently applicable to the *Meſſiah*, as greater than the reſt. But if it be not ſingly underſtood of him, I doubt it would be difficult to convince a *Jew*, of the Neceſſity of ſuch eminent Application. Let it then be our Enquiry, what Ground there may be for ſuch Interpretation; and whether that, or ours, does moſt naturally flow from a View of the Paſſage in Diſpute.

What gave Colour to this Conceit, is the Prohibition contained in the next preceding Paragraph of conſulting *Wizards* and *Diviners*; in lieu of which it is ſuppoſed God would raiſe up an Order of *Prophets*, who ſhould ſuffice to anſwer all their Exigencies. Whereas it is thought that this Connection would be loſt, if God promiſed only *one Prophet*, which could be no Remedy againſt their reſorting to Sorcerers.

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This Notion has been eſpouſed by the *Author of the Grounds and Reaſons*, pag. 28, 29. who aſſerts that the ancient Prophets were an Order of Men merely anſwerable to the *Heathen Diviners*, whoſe Buſineſs was to get a Livelihood either in *Money* or *Victuals*, by *telling Fortunes* and helping People to *loſt Goods*.

In anſwer to this Interpretation there does not appear to have been any conſtant and uninterrupted *Succeſſion* of *Prophets* conſtituted among the *Jews*, but they were an Order of Men, extraordinarily raiſed up, as God ſaw fit. Therefore if *one* future *Prophet* could not anſwer the Deſign of this Prediction, neither could that *Succeſſion of Prophets*, which was not continued without Intermiſſions.

In the next Place, by whom was this Author taught, that there was ſuch an exact Analogy between the *Jewiſh Prophets and Heathen Diviners?* We have nothing like it during the Life of *Moſes*, and from him to *Samuel* there is no Inſtance pretended. *(See Bullock's Argument for Prophecy, p.* 234, 240.) What is afterwards delivered, concerns uſually the public State of the Kingdom, which God was engaged by Covenant to ſupport, or the Morals or Religion of the People. And if there be two or three Examples of Matters of private Concern, as in the Caſe of *Saul*'s Aſſes (1 *Sam.* ix. 20.) the Recovery of *Jeroboam*'s Son, (1 *Kings* xiv. 5. 12.) and of *Ahaziah* and *Benhadad*, (2 *Kings* i. 4, 16. viii. 10.) yet they plainly had a View to others which were more important.

The Ground then of that profane Sneer was this, that he might vindicate the Suppoſition of this Paragraph's being connected with the preceding, by feigning ſuch a Set of *Prophets* as were fit to ſtand in the Place of *Heathen Diviners*. So that his Argument turns plainly in a Circle: This Text muſt foretell

foretell a *Succession* of *Jewish Prophets*, because it is connected with the general Prohibition of consulting *Diviners*; and those *Jewish Prophets* must be no better than *Fortune-tellers*, because if they were, there will appear to be no Ground for such Connection.

But this Promise of a *Prophet* has no Relation to the Prohibition of consulting Diviners. There is no Connection in the Text to join them. But as the Paragraph concerning *Wizards* is not itself connected with that which goes before it, concerning the Portion of the *Priests* and *Levites*; so for any Thing he offers, we are at Liberty to suppose, that neither has this Paragraph, of the *Prophet like unto Moses*, any Connection with the foregoing; and then his whole Reasoning is lost, the Passage will have an absolute Sense, and remain to be interpreted from the Phrase and Import of the Text itself.

However, in Regard *Moses* makes use of the same Form of Speech in recommending this *Prophet* as he had done just before in disallowing their *Diviners*, in that the Nations are blamed for hearkening unto them, whereas the *Jews* are required to hearken unto their Prophet, I admit some Sort of Opposition to be intended. But then it is to be consider'd, that the telling private *Fortunes* and *discovering lost Goods* was not the only Office of these *Diviners*; their principal Office was to acquaint the People with the Will of the Deities, and to prescribe the Rites and Offices of their Religion. [*See verse* 10.] And therefore it was natural when *Moses* was cautioning the People against them, and forbidding them to live among the *Jews*, to add that they should rest satisfied with the Precepts he deliver'd till a *Prophet like him* should arise to give them to new Directions, to whom they were to hearken. But either way the Phrase of the Text

Text is not fairly applicable to a *Succeſſion* of *Prophets*, but to *One* only.

There is mention of a Prophet in the ſingular, to ariſe of *Jewiſh* Extraction, a *Prophet from among their Brethren:* The Force of which Argument ſeems well to be underſtood by thoſe *Jews*, who have ſuppoſed *Joſhua* or *Jeremy* to be here intended. And tho' this Deſcription does not certainly point out the very Perſon intended, but contains a Character common to many of their Prophets, yet it does in its literal Meaning, ſo evidently belong to ſome *one* of the Number, that one would wonder to ſee thoſe, who profeſs ſuch Adherence to the literal Senſe, deſert it in this Inſtance, for the ſake of underſtanding a *Succeſſion of Prophets*, which is not literally mentioned, and cannot, without Violence, be ſupported without a Figure.

For the better Diſtinction of that *Prophet*, there is this Note, that he ſhould be *like unto Moſes*. But there were none of the whole Succeſſion of Prophets in the Old Teſtament *like unto Moſes*, *Deut.* xxxiv. 11, 12. *Num.* xii. 6, 7, 8. The Prophet therefore *like unto Moſes*, muſt be one, who was ſuperior to all them, one who equalled at leaſt *Moſes*, in the Frequency and Freedom of his Intercourſe with God, in the Greatneſs of that Salvation and Deliverance wrought by him in the Promulgation of the *Law*, for the Government of this *choſen People*, and in the Number and Nature of thoſe Miracles, which gave Teſtimony to his Miſſion. So that this Character does not only reſtrain the Prediction of *Moſes* to ſome ſingle Prophet, but to him who was the *greateſt* of all the *Prophets*, even to that *bleſſed Seed* which had been promiſed from the Beginning. Which Anſwer at the ſame Time defeats thoſe *Jewiſh* Expoſitions that would make this Character explanatory of the former,

former, that the Prophet ſhould be of their Brethren as *Moſes* was, [See *Meinhart. in Diſſert. ad Loc.* cap. 1. 11. Another Character which God inſerts in this Prediction of a future *Prophet*, is this: *And I will put my Words in his Mouth, and he ſhall ſpeak unto them all that I ſhall command him.* If we view this Character in Connexion with thoſe that went before of one certain *Prophet*, in the ſingular, and eminently reſembling *Moſes*, there is Reaſon to conclude that it refers in this Place to his Delivery of a *new Law*. Now to which of the *Prophets* between *Moſes* and our bleſſed *Saviour* could this Character be fairly applied? Their Buſineſs was to explain and inculcate the *Law* of *Moſes*. But it was ſingularly foretold as the Office of the *Meſſiah*, *Jer.* xxxi. 31. to preſcribe them a *new Law* or *Covenant*, not *according to the Covenant made with their Fathers*, which was not calculated only for a ſingle Nation, but ſuch as ſhould extend to all Nations. [*Iſa.* xlii. 4. li. 4, 5.]

I know ſome *Chriſtian* Divines are unwilling to ſpeak of Chriſt under the Title of a *Law-giver*. But I hope we may have Leave to uſe it as the Scripture has done, and make it the Ground of Compariſon between *Chriſt* and *Moſes*.

Moſes had often ſpoken to the *Iſraelites* in the Name of God. But when the Law was delivered God ſpake with tremendous Pomp, *Exod.* xx. 18. This ſtruck ſuch Terror into the People that they *ſtood afar off*, they wanted to have one ſpeak to them in their own Form and Nature. They ſaid therefore unto *Moſes*, *ſpeak thou with us and we will hear, but let not God ſpeak with us, leſt we dye.* To which God was pleaſed to declare, that he would deal with them in Time to come, according to their Requeſt; he would no more iſſue out his Laws with ſuch Terror, but *put* his *Words into* the *Mouth* of a *Prophet*

a *Prophet* who ſhould be like unto *Moſes*, in Nature and Office, and deliver his Precepts in the tendereſt Manner. Agreeably to which the Apoſtle ſtates the Difference between the Methods of delivering the Law and the Goſpel. [See *Heb.* xii. 18, *&c.*] From all which we have Reaſon to conclude, that the *Words put into the Mouth of this Prophet*, were to be the *Words* of the *new Law*, which ſhould differ from the *old* One in the Circumſtance of its Delivery. And this can agree to nothing elſe but the *Law* of the *Meſſiah*.

Againſt this it is ſuggeſted, that the *Iſraelites* having then no Expectation of a *new Law*, their Deſire in this Place could relate only to *Prophets* raiſed up under the *old One*. And if God's Anſwer implies a Condeſcenſion to their Requeſt, it muſt be underſtood with the ſame Reſtriction. I anſwer, whether they expected any *new Law*, or not, they could not tell, but God might give them one. Again, their Deſire, tho' not determined preciſely to the Delivery of a *new Law*, yet plainly reach'd to it, that God would on the greateſt Occaſions, as well as in ſmaller, ſpeak to them by the Miniſtry of *Moſes*. To which God anſwers, that he would hereafter raiſe up *one like Moſes*, to deliver his *Words*. [See *Iſaiah* lxi. 1, 2. *John* iv. 25.]

Laſtly, 'tis added ---- *Whoſoever will not hearken unto my Words*, which that Prophet *ſhall ſpeak in my Name, I will require it of him.* Now tho' Diſobedience to God's Meſſages by *any* of *his Prophets* would be highly criminal, yet ſince there is no other of whom it is thus ſingularly foretold, we have Grounds to argue that this muſt be the greateſt of all the Prophets, and conſequently the *Meſſiah*. No ordinary Chaſtiſement is deſigned by this Expreſſion, but the inflicting of direful Vengeance. And this was ſo remarkably fulfilled on the Nation

of the *Jews*, from the Age in which *Jeſus* was crucified among them, that the Application makes itſelf.

Such is the Deſcription of the *Prophet like* to *Moſes*, and ſuch the Danger of neglecting to obey him. But leſt vain Men ſhould arrogate to themſelves ſuch a Commiſſion, a Sentence of Exciſion is ſubjoin'd. [See *Deut.* xviii. 20.] And the People are ordered (*ver.* 22.) to look to the Sign which ſhould be given in Proof of ſuch Commiſſion.

From hence ſome have objected, that the *Prophet like Moſes* could not be the Character of a ſingle Perſon, becauſe the Rule laid down for trying his Credentials is levell'd againſt Pretenders to Prophecy in all Ages. And the Penalty preſcribed for the *falſe Prophet* muſt be calculated with a general View, and could never be deſign'd for *Jeſus* nor have any Relation to him.

Therefore it is argued, the Prophet here muſt mean the *Succeſſion of Prophets* in future Times; and here was a Criterion given at all Times to diſtinguiſh between the *true* and *falſe*. But there is no Conſequence in this Reaſoning, becauſe the Rule given plainly was not meant to atteſt the Miſſion of the *true Prophet*, but to detect the Impoſture of a *falſe* One. And therefore tho' *Jeſus*, who was the true Prophet, could not be concerned in the Penalty of *Impoſture*; yet it might be of uſe to detect and puniſh all *Impoſtures*, that no one might paſs for the true Prophet before he really came. It was not neceſſary, that all Prophets ſhould produce Signs in Proof of their Miſſion, but only when their Meſſage was extraordinary; and conſequently this could be no general Trial of Prophets in all Ages. But ſince the *Meſſiah* was expected to work great Miracles, and others, beſides the *true* one, might aſſume the Character, this would be a proper

Trial

Trial of their ſeveral Claims; and it was therefore very natural, even after this Notice of a ſingle Prophet, to caution the People againſt bold Pretenders, and preſcribe ſome Rule for detecting them.

Upon the whole, the Argument from this Prophecy is concluſive, and when it was urged by St. *Peter* and St. *Stephen*, the *Jews* had no Objection againſt it, which they would not have wanted, had the Deſcription been underſtood to belong to the whole Order of Prophets, or could fairly be applied to *Joſhua* or *Jeremy*.

Having thus ſtated the Prediction of a *Prophet like unto Moſes*, and juſtified the Application of it ſingly to Chriſt, I will next conſider that Part of *Balaam*'s Prophecy, which I take to contain the more immediate Character of *Chriſt*. *There ſhall come a Star out of* Jacob *and a Scepter ſhall riſe out of* Iſrael, *and ſhall ſmite the Corners of* Moab, *and deſtroy all the Children of* Sheth.

That theſe Words relate to ſome eminent Perſon to ariſe among the *Jews*, may be gathered from the Preface introducing them. *I ſhall ſee him, but not now: I ſhall behold him, but not nigh.* And then it muſt be the ſame Perſon, who is deſcribed by the other Prophets under the ſame Character of *Light* and *Glory*, and as holding the *Sceptre* and *Reins* of *Government*. This alſo both the ancient and modern *Jews* allowed, and acknowledged the *Meſſiah* to be clearly pointed out in ſome of the Phraſes of this Text.

The *Corner* of a Place in Scripture uſually ſignifies the Part of greateſt Strength and Ornament; and therefore by the *Corners of Moab*, the Seventy have underſtood the *Princes* of that Country.

But then as the People of *Iſrael* nationally conſider'd did typify the ſpiritual *Iſrael* of *God*, that Church which was to be gather'd out of *all Nations*;

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ſo here the *Moabites*, as they were the Enemies of that People, muſt in Proportion be underſtood to prefigure all thoſe Enemies of the Church of *Chriſt*, who refuſe to ſubmit to his Authority.

By the Children of *Sheth* has been explained the whole Race of Mankind. But then there is this Difficulty to be accounted for, in what Senſe the *Meſſiah* is ſaid to *deſtroy all the Children of Sheth*, and how this can be conſiſtent with the End of his Office, which is to ſave and redeem. But there are two Things to be offer'd for our Satisfaction. 1. That the Word here render'd to *deſtroy*, does alſo ſignify to *rule*; or elſe, 2. That the Deſtruction here threatened ſhould reach no further than to ſecure their Subjection to him; ſpoiling on the one Hand, as well the *Principalities* and *Powers* of *Darkneſs*, as all thoſe among the *Sons of Men*, who are confederate with them.

It has been thought by ſome, that this Prediction was fulfilled in *David*, who might fitly be repreſented under the Figure of a *Star*, and a *Scepter*, as his Reign was victorious, and his Conqueſts extended over the Land of *Moab*. But ſince the Prophet *Jeremy* alludes to it, Chap. xlviii. 45. as a Matter ſtill future in his Time, 'tis neceſſary to ſuppoſe it had ſome farther View, than any Thing which had happened long before in the Time of *David*. And if moreover in conſidering the Prophecies of after-Times, it ſhall appear that theſe Characters are uſually applied to one, who ſhould ariſe in later Ages of the Family of *David*; and that *David* himſelf, the *Man choſen* of God after his *own Heart*, did eminently figure out that glorious Succeſſor, it will at leaſt be neceſſary to refer it to him in a typical View, as the Perſon whoſe Kingdom was figur'd out by that of *David*. And if the latter clauſe be underſtood rightly of his *deſtroying* or *ruling*

ruling over all the Children of Men, it will be impossible ro apply that Part of the Character to *David* in his own Person, it will be necessary to explain it of that *Son of David*, whose *Kingdom ruleth over all*, and has brought in the believing *Gentiles* into one common Enclosure with believing *Jews*.

These Reflections naturally lead me to take a View of those Promises of the *Messiah* which concern his regal Character, which relate to that last Limitation of the Line from which he should descend, and propose him as the Son and Successor of *David*.

Though the whole Succession of Kings in the Family of *David*, was meant to figure out the spiritual Empire of *Christ* over his Church, yet was it more eminently typified in the Reign of *David* and *Solomon*. In their Time the People of *Israel* were united in one Body, and had but *one* King to rule over them, which did more appositely fall in with the prophetical Descriptions of the Days of the *Messiah*, than when the *ten* Tribes had revolted. In their Time therefore the Kingdom was in its most flourishing Condition; and as the warlike Reign of *David* did figure out the *Messiah*, partly in a State of Trouble, and partly in his Victories over his Enemies, so did the peaceful Reign of *Solomon* figure out the Glories of that Tranquillity, which are the proper Consequences of complete Victory.

Both these are the Subjects of many rapturous Descriptions in the Book of *Psalms*, which are not applicable to those Times, but must reasonably be understood to have a farther Prospect to the Times of the *Messiah*.

I know Infidels treat this Way of Reasoning with Scorn; but if there was a Redeemer promised from the Fall; if the Posterity of *Abraham* was chosen on purpose to keep up this Hope; if the national Privileges conferr'd on them were figurative of the

greater Privileges to be conferr'd by the *Meſſiah* on his choſen People; then the Erection of the Kingdom might fitly ſhadow out his regal Character, and thoſe Paſſages, which could not literally be applied to *David* or *Solomon*, might juſtly be underſtood to have their Accompliſhment in him. Above all, if it appears that the Chriſtian Scheme does rationally account for theſe ſeveral Deſcriptions, and that that Scheme has been confirmed by Miracles, there will remain no Doubt with Men of humble Minds, but this is the true Key for interpreting thoſe *Pſalms* and other *Prophecies* which draw out ſuch illuſtrious Characters as cannot ſtrictly be referr'd to any Thing of thoſe Times.

In this Manner St. *Peter* reaſon'd concerning *Chriſt*'s Reſurrection. From that Text of *David*. *Thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thy holy one to ſee Corruption.* Tho' this was ſpoken in the firſt Perſon, yet ſince it could not belong to *David*, *who ſaw Corruption*, the Apoſtle made no ſcruple to conclude for the Neceſſity of *Chriſt*'s *Reſurrection*. [See *Acts* ii. 29, 30.] In like Manner St. *Paul*, [*Acts* xiii. 36.] applied this Prophecy to *Chriſt*, in whom only it was literally fulfilled. Nor do we find any of their Adverſaries were able to gainſay them.

For a further Proof of this typical Relation between *David* and *Chriſt*, he is not only promiſed *as the Son of* David *to ſit upon his Throne*, but he is called by the Name of *David* himſelf. [See *Hoſea* iii. 5. *Jer.* xxx. 9. *Ezek.* xxxiv. 23, 24. xxxvii. 24, 25.]

As *David* was the immediate Son of *Jeſſe*, ſo *Chriſt* who deſcended from him, and is repreſented by him, is deſcribed as a *Rod* that *ſhould come forth out of the Stem of* Jeſſe, *and a Branch that ſhould grow out of his Roots*. Let any one read the eleventh Chapter of *Iſaiah*, and he will ſee that that Character belongs

longs to ſome future Prince. And who ſhould this be, but that ſame Deliverer, whom the Scriptures had conſtantly in View, as the Deſtroyer of the *ſerpent*, and his *Seed*, and the Redeemer of the Faithful among *all Nations*. And yet becauſe the Monarchy erected in the Family of *Jeſſe* was only meant for a Type of his future Kingdom, therefore he is called again the *Root of Jeſſe*, (*Iſa.* xi. 10.) as being the real Ground of thoſe Favours beſtowed upon his Family. The ſame Perſon is both the *Root of Jeſſe* and a *Branch growing out of his Roots*. Which may explain, why he calls himſelf in the Apocalypſe, at once the *Root and Offspring of David*; the *Root*, becauſe the Authority conferr'd upon the Family of *David*, was derived from; and referr'd to the *Meſſiah*; and the *Offspring*, becauſe he was deſcended of that Line.

If the Predictions of the Kingdom in *David*'s Family were to be fulfilled in *Chriſt*, as we ſhall hereafter ſee, then we have a clear Account of the Abolition of the temporal Kingdom, and a reaſonable Inducement to attend to the Doctrine of the Goſpel, which requires our Obedience of an heavenly King, who at preſent exerciſes a ſpiritual Diſcipline, and after the compleat Reduction of his Enemies, will receive his faithful Servants into endleſs Felicity.

When the *Meſſiah* was thus pointed out to deſcend of the Family of *David*, Providence wiſely ordain'd that *Solomon* ſhould more eminently, than the reſt of *David*'s Succeſſors, be made a lively Type of the *Meſſiah*. This was firſt of all notified upon *David*'s Declaration of his Deſign to erect a Temple unto God, by *Nathan*. *I will ſet up thy Seed after thee*, ſays God, *which ſhall proceed out of thy Bowels, and I will eſtabliſh his Kingdom; he ſhall build a Houſe for my Name, and I will eſtabliſh the*

Throne of his Kingdom for ever; *I will be his Father, and he shall be my Son*; *if he commit Iniquity, I will chastise him with the Rod of Men*, 2 *Sam.* vii. 12, *&c.* This Prediction good Interpreters have thought is to be divided between *Solomon* and *Christ*. The last Clause, which mentions the *Chastisement* of his *Iniquity*, has been thought to belong to *Solomon* and his Successors: Tho' perhaps this may be applied to *Christ*, when we consider him, as standing in the Place of Sinners, and bearing the *Chastisement* of their Iniquity, tho' *sinless* himself.

That which concerns the eternal Duration of the Kingdom, could belong only to *Christ*. But the other Characters are common to both. To be a *King* in Peace and Prosperity was such an Instance of divine Favour towards him, as furnished a more lively Type of the *Messiah*.

To build a material *Temple*, was charged on the immediate Successor of *David*; but to erect a spiritual Kingdom this was typically shewn to be the Office of that celestial King, who was to be the Blessing of future Times, *Eph.* ii. 21. Both Kings had *David* for their Father; and both also were the *Sons of God*, but *Christ* only by Nature, *Solomon* by *Grace*. From whence St. *Paul* produces this Passage, as applicable in the strictest Manner to *Christ*, and so as no Creature had a Claim to it. *For unto which of the Angels said he, at any Time thou art my Son, this Day have I begotten thee?* And again, I will *be to him a Father, and he shall be to me a Son*, *Heb.* i. 5.

But here Infidels accuse the Apostle of falsifying Scripture, when to prove *Christ*'s natural Sonship and Superiority to all Creatures, he cites this Passage of the Old Testament, which has a plain Reference to King *Solomon*, who was only in an inferior Sense acknowledged for the *Son of God*. In answer

swer to which, I observe, that if these Men will take the Text as it stands in *Samuel* in Conjunction with the parallel Account of the same Fact in *Chronicles*, and compare it with other Predictions of the like Import in the 72d, and 89th *Psalms*, and other Places of Scripture, which describe the Amplitude and Duration of this Kingdom of the Son of *David* and *of God*, there will be Reason to conclude that there is some higher Character than *Solomon*'s drawn out; and that in divers of those Points, where both Characters agree, the Sense, in which they are applied to *Solomon*, is much below the Dignity of the Expression, and seems to require a sublimer Sense to compleat them.

As this Matter is stated in the *Chronicles*, there are two Characters which could not be applied to *Solomon*, and the People of those Times. One is the stable and secure Condition of the People. (See 1 *Chron.* xvii. 9.) which Prediction cannot relate to the Days of *Solomon*, or the ancient Establishment of the *Jewish* Monarchy, which has been destroyed many Ages since.

The other Character concerns the Person of this *Son of David*, of whom it is promised. *I will settle him in my House, and in my Kingdom for ever*, (*ver.* 14.) which Promise, as it can belong to no mortal Man, must lead us to acknowledge that illustrious Person, who was also in a more eminent Sense the *Son of God*, whose Throne and Kingdom will be explained farther by the Coincidence of other Prophecies.

Mean while tho' the People of those Times could not understand these Prophecies with all that clearness which the following Scriptures have thrown upon them, yet thus much might quickly be concluded, that some *future Son of David* was design'd in these Predictions.

But after all, 'tis possible, that they might look for more of temporal Prosperity than was really intended. So that if this Matter had not been further opened, perhaps they might have been few, whose Faith would have been strong enough to have supported them under those great Turns, which were to happen in the *Jewish* Polity.

For this Reason God by his Prophets foretold these Alterations, and renew'd his Assurance notwithstanding of a firm and inviolable *Covenant* with the *House of David.*

Thus about the Time of the leading away the Tribe of *Judah* into Captivity, the Spirit of Prophecy broke out in stronger Light than ever, to give timely Warning of these Alterations, and fresh Assurance of the coming of that *Son of David*, in whom alone the ancient Prophecies could justly be compleated. They were assured they should not be utterly destroy'd, but that God would unite his People in one *Kingdom* to enjoy perpetual Peace. See *Amos*, *Isaiah*, and *Hosea*, who gave Notice of these approaching Revolutions, and Assurance also, of the inviolable Certainty of the divine Promise to the *House of David.*

At their Return from this Captivity, when the People were in a low Condition, when they had no King, and when the Temple was not built with such Magnificence as before, then new Assurances were given them by the Prophets *Haggai*, *Zachary*, and *Malachi.* The *Lord* himself was to honour that Temple with his Presence, and make up for that Defect of Glory which made them uneasy. And a *Messenger* was designed *to prepare the Way before him*, and inculcate those Doctrines which might qualify the Minds of Men for his Reception.

Having shewn that Christ's Kingdom was prefigured by that of *David*, I will next consider those three

three Circumſtances, which are given of it by the ancient Prophets. *Viz.* 1. The Amplitude and Extent of this Kingdom. 2. Its Peace. 3. Its Duration.

I begin with the Amplitude and Extent of this Kingdom.

Look into the Book of *Pſalms* and you will find this Kingdom deſcribed in ſuch a pompous Manner as anſwers not to any Time of *David* or *Solomon*, but waited for a future Accompliſhment, (*See Pſal.* lxxii. 8. 11. 10.) and muſt belong to ſome Perſon far ſuperior to him, whoſe Dominion was not to be confined to *Canaan*, but was to have the *Heathen* given him for his *Inheritance*, *and the uttermoſt Parts of the Earth* for his *Poſſeſſions*.

And becauſe it could not be imagined that this Empire ſhould be ſo extended without Oppoſition, 'tis added, that the King, in whoſe Days it was to happen, ſhould be ſignally victorious. (*Pſal.* lxxii. 9. cx. 6.) And leſt we ſhould underſtand this to denote only temporal Succeſs, we are inſtructed farther, that beſides the Deſtruction of thoſe who are too proud to ſubmit, his Victories ſhould terminate in the Reduction of the reſt to the Faith and Worſhip of the true God. *Pſal.* lxvii. 2. lxxxvi. 9.

This Converſion of the Heathen is more clearly foretold by the ſucceeding Prophets to be effected under the auſpicious Reign of that *Son of David* they were taught to expect. And what they looked for as future, could not have happened in the Reign of *David* and *Solomon*; beſides their Deſcriptions do import the Converſion of *all Nations*, and conſequently could not be completed in the proſelyting only of a few People. *See* Iſa. xlii. 1. 4. 6, 7. xlix. 6. 22, 23.

That the Perſon, who ſhould effect this, was the ſame glorious King that had been promiſed of the Houſe of *David*, may be collected from that Unity of Character, which appears in other Paſſages of the ſame Prophet. *See* Iſaiah xi. 10. lv. 3, *&c.* xi. 9. Mal. i. 11.

Yet ſtill as the true Religion had long been profeſſed only by the *Jews*, and when thus explained to greater Perfection, ſhould from them be propagated thro' the *Earth*; for this Reaſon the Converſion of the *Gentiles* is very deſervedly reputed an Acceſſion to the *Jews*. It was an ancient Rule concerning any private Perſon who became a *Proſelyte* to *Judaiſm*, that he ſhould be as *one born among* them, *Levit.* xix. 34. entitled to equal Privileges with themſelves; and correſpondently to this, the proſelyting of whole Nations was to be deem'd an Addition to their own.

There is a very remarkable Prediction to this Purpoſe, *Iſa.* ii, 2, *&c.* *Micah* iv. 1, *&c.* *Iſa.* lx. 3, 4, 5, 6, *&c.* And at the 12th Verſe a ſevere Denunciation is annexed. *For the Nation, and the Kingdom that will not ſerve thee ſhall periſh, yea thoſe Nations ſhall be utterly waſted.*

The *Gentiles* being thus gather'd to *Iſrael*, we ſee a plain Reaſon why they are included in the Name of *Iſrael*; and the Deſcriptions which run in the Stile and Title of the *Jewiſh* Church, are applicable to the *Chriſtian*. Tho' at the ſame Time it is acknowledged, that the greateſt Part of the *Jewiſh* Nation ſhould apoſtatiſe, whilſt their Defection ſhould be abundantly ſupplied by this Acceſſion of the *Gentiles*. [See to this Purpoſe, *Iſai.* x. 20, *&c.* xlix. 20, *&c.*]

Whilſt thus the *Gentiles*, as grafted into the Church, are included in the Name of *Iſrael*, it muſt be reaſonable to imagine, that the Character of thoſe, who

who ſhould continue to reject and oppoſe it, is couch'd under the Character of the *Enemies of Iſrael*; and to what might in ſome Reſpects have a literal Relation to the State of the Nations round them, will be found to have a typical, but more important View to the Heathen World in general, upon this ſpreading of the Goſpel Light, denoting at once the utter Overthrow of ſuch as cannot be reclaim'd, and the happy Converſion of the reſt, and their Conjunction with the true *Iſrael*. [See *Iſa.* xi. 14. xiv. 1, 2.]

What is foretold of the Deſtruction of Idolatry, and the utter Overthrow of the *Heathen* Superſtition, deſerves to be conſider'd upon this Occaſion, as being plainly applicable to no other than the Goſpel times. (*Iſaiah* xix. 1, *&c.* *Jer.* xliii. 12, 13. *Ezek.* xxx. 13. *Jer.* x. 1. *Zeph.* ii. 11. *Zech.* xiii. 2.]

When the Heathen World is thus reduced to the Obedience of Faith, then the main Body of *Iſrael*, (which till then ſhall have perſiſted in their Infidelity) will join this Society of faithful Men in acknowledging their Prince and Saviour. (*Iſai.* xi. 11, 12. *compare it with* Luke, xxi. 24. *and* Rom. xi. 25, 26.)

Upon this Coalition of the *Jews* and *Gentiles*, all ancient Animoſities ſhall ceaſe, and all falſe Worſhip ſhall be utterly aboliſhed. *The Lord ſhall be King over all the Earth*, Jehovah *ſhall be one, and his Name one*, without Competitor.

This Kingdom is denoted in the Prophecy of *Daniel* by the *Stone cut out without Hands.* Which put a Period to all other Kingdoms, and filled the whole Earth. [See *Dan.* ii. 34, 35. 44, 45.] which is expreſſed clearer, Chap. vii. 13, 14. The Unity of Character in theſe and many other Prophecies is ſuch as does oblige us to refer them to the ſame Period.

It

It is impossible to apply these Prophecies to any Events at the Time they were utter'd. But if they be applied to the Days of the *Messiah*, they will be found to fall in with the whole Scheme of Scripture Prophecy, and make up one harmonious Expectation. And it cannot but appear much more reasonable to admit of this Exposition, than either to leave those Prophecies without any determinate Meaning at all, or else to close in with the low and flat Interpretations of some great Men, who have run thro' the *Jewish* History, to pick up such Events as might seem to answer some or other of these Descriptions, without any uniform View preserved in the whole; as if they envied the ancient Church any Knowledge of the Doctrine of Redemption, and meant to confine its Hopes to earthly Satisfactions.

But admitting our Exposition of the Prophecies; how are they fulfilled in *Jesus* of *Nazareth? all Nations* have not submitted to his Religion; and those who could not be convinced, have not been destroyed; there are many Nations now *Heathen*. Nay, has not Idolatry itself been introduced into the *Christian Church?* And why then should we contend to explain the Prophecies in such a Sense, as would deny them any proper Completion?

In answer to all this, it is to be considered, that there is great Variety of Facts foretold to be accomplished in the Days of the *Messiah*. There is a Time of Struggle, as well as Triumph. And as 'tis reasonable to allow some Time for the effecting so great an Alteration; so neither was it necessary that the Scene should alter in all Places at once. Not but God could, if he pleased, have performed his Purpose with a quicker Dispatch; but it is not for us to prescribe Bounds to him. We do not then say that every Thing which was foretold of the *Mes-*

siah's Kingdom is already accomplished; it is enough to support the Christian Cause, if it be all accomplished in its due Time. Mean while we have the Satisfaction to observe that the spreading of our Religion by such unlikely Methods, has already answer'd in great Measure, to the ancient Predictions; and is therefore become an important Confirmation of that which remains to be accomplished.

In particular the Destruction of the *Heathen* Idolatry appeared in the utter Silence of its *Oracles*, (See *Clasen. de Orac. Gentil.* l. 1. c. 26. *Jenkins*'s *Reasonableness of the Christian Rel. Vol.* 1. *Part* 3. *Chap.* 3.) a Fact too notorious to be overlooked either by *Heathens*, or *Christians*.

The *Christians* looked upon this as a certain Argument of the Commencement of that Kingdom, which is spoke of by the ancient Prophets. And *Porphyry*, that Enemy of Christianity, himself confesses in the third Century, that from the Time that *Jesus* began to be *worshipped*, they had received *no Help or Favour from the Gods.*

Julian was perplexed to account for the Dumbness of the Heathen *Oracles*. He only hoped to retort the Difficulty on the *Christians*, by objecting that the Gift of Prophecy was ceased also in the Church, so that they had no more Oracles to boast of than the *Heathen* World. To this St. *Cyril* justly answer'd, that since Christ had appeared to be the End of the Law and the Prophets; and was sufficiently made known unto Men, not only by his settling a Canon of divine Revelation, but by sending the holy Ghost into our Hearts, it cannot be alledged that the Spirit has deserted us, but rather that we are translated into more abundant Grace.

So did the Spirit of Darkness fly before the Gospel Light; and if in some remote *Heathen* Countries, he still retains his Empire, and utters a less pompous kind

kind of *Oracles*; yet we have it related by credible Authority, (*See* Wafer's *Voyages*, *p.* 38, 39.) that upon the coming of *Christians* into these Parts a visible Restraint is laid upon his Power; and the evil Spirits have been forced to confess, that such Restraint was owing to their Vicinity. But if this old Deceiver has insinuated himself into the *Christian* Church and led many Captive by a new kind of Idolatry and Superstition; as this is nothing more than the Scriptures had taught us to expect, so the same Scriptures give Ground to hope for its Removal in due Time, when the Church shall enjoy an everlasting Peace, which brings me to consider the second Circumstance of the Messiah's Kingdom, namely, its Peace and Tranquillity.

The Prophets have in most express Terms assured us, that the *Blessing of Peace* shall be given unto the People and Subjects of this glorious Son, and Successor of *David*. (*See* Isai. lxvi. 12. lx. 17. Hag. ii. 9. Isai. lv. 12. liv. 13.) Who is called the Prince of Peace, (*Isaiah* ix. 6.) and his *Ministers* the *Publishers of Peace*. (*Isaiah* xxxiii. 7.) Under his Reign *Ephraim shall not envy* Judah, *nor* Judah any more *vex Ephraim*; but both together agree *to seek the Lord their God, and* David *their King*. And as they shall have no intestine Divisions, so neither shall the Nations themselves have any from one another; but being incorporated into one Body, they shall have only one Interest to promote in obeying that *Law*, which should *go forth out of Zion*, and that *Word of the Lord* which should *issue from Jerusalem*. Their former Aversions shall cease, and they who were ravenous shall yield to the gentle Discipline of *Christ*, and put on the humble Spirit of his Followers. (*See* Isai. lxv. 25. xi. 6, *&c. and* Micah. iv. 2, 3, 4.)

These Prophecies had filled the *Jews* with such general Expectations of Peace, under the Reign of

Christ,

Christ, as made them impatient of his coming, to free them from the *Roman* Yoke, and begin his triumphant Government. Their Disappointment was greater, and it hardened them in Infidelity, when they saw the blessed *Jesus*, who assume this Character of the *Messiah*, appearing in a low Condition and submitting to Death, and leaving both them, and his Followers in Miseries. This has kept them from us in all Ages and pushed them on to blaspheme the Saviour, they pretend to expect.

From hence, therefore, instead of convincing the *Jews* and other Infidels of the Truth of our Religion, we find a most formidable Objection raised against it. The *Jews* were reduced, soon after its Publication, to the utmost Necessity, and have ever since been Vagrants over the World, the Scorn and Derision of Men.

And the *Christians* were warned to expect *Divisions* and *Persecutions*. *Jesus* sent his Disciples to oppose the Corruptions, the Prejudices and Lusts of Mankind; and this would not fail to provoke those Persons, who were govern'd by them. He foretold they should be persecuted by both *Jews* and *Heathens*. *Luke* xxi. 12. 16, 17.

And meet with such outragious Malice, as would even extinguish the Flame of natural Affection. *Luke* xii. 53. and that Men would think they served God, by *killing* them. Nor were they to meet this Usage only from their Enemies, there should of their *own selves Men arise, speaking perverse Things, to draw away Disciples after them.*

All which Things, the History of the Church acquaints us, fell out accordingly. She was grievously distressed from without by the Persecutions of the Civil Power, and distracted within by numerous Heresies and Divisions.

Now

Now how do these Things agree with those Predictions which foretold the *Peace* and *Tranquillity* of the Reign of the *Messiah?* Or, how should that Character belong to him, who undertakes not, but *through much Tribulation*, to conduct them *to the Kingdom* of God? To which I answer, That tho' the Prophecies of *Peace* are of such different Sorts, some of them more general, others more particular, and pointing out the special Instances and Effects of it; some relating to one Period, and some to another; that there is no Solution, which will fit them all, or perfectly satisfy the Objection to be formed from them; yet upon a serious Consideration of the whole Matter, it will appear, that the Jews and Infidels are mistaken in the Management of this Objection, in one or other of these three Particulars; either,

First, In the Nature of that Peace which the *Messiah* was to give: Or,

Secondly, In the Persons on whom he should bestow the Privilege; or else,

Thirdly, In the Time from which it should commence.

1. Then, they are mistaken in the Nature of that *Peace*, which the *Messiah* was to give.

Their carnal Desires of temporal Prosperity, have given such a wrong Turn to their Expectations from this promised Redeemer, that what the Scripture intends to point out spiritual and eternal Priviledges, is by them restrained to sensual Ease, and Pleasures of an earthly *Canaan*. The *Jewish* Religion might instruct them better, that Sin has made a Separation between God and Men, and that the greatest Benefit they can expect, is to be at *Peace* with him. The Sacrifices of the Law were necessary to be often repeated. But they were to figure the Sacrifice of *Christ*, which being absolute in itself, should make those typical Sacrifices *cease*, and *bring*

in

in everlasting Righteousness. (Dan. ix. 24. 27.) This, though as a *Priest*, he must offer up to God, yet, as a *King*, he should bestow its Benefits on Men; this being that perfect Peace which the *Law could not* give, *(Rom.* viii. 3.) and which Christ was promised to secure to us. It was founded in Acceptance of that Sacrifice he offered from whence he is said by *Isaiah* to have been *heard in an acceptable Time*, intimating that his Intercession is heard in our Behalf. *This is that Peace of God which passeth all Understanding*, vastly superior to all temporal Happiness, in respect whereof the *Messiah* was promised as *Prince of* Peace, and his Ambassadors, as they who should *publish* Peace and Salvation, and *bring good Tydings of good Things*. For this Reason it is farther explained to consist in such Assurance or Confidence towards God, as was to be the genuine result of that Righteousness introduced by the new Dispensation. *Isaiah* xxxii. 17.

Accordingly the New Testament applies the Matter without scruple. By *Faith we have Peace with God through our Lord Jesus Christ.* Rom. v. 1. 11. And our Saviour says, *Peace I leave with you; my Peace I give unto you——In the World ye shall have Tribulation, but in me ye shall have Peace.* However they were persecuted from without, yet the *Kingdom of God* was erected *within* them, which consists in inward *Righteousness and Peace, and Joy in the Holy Ghost.* In consequence hereof they were instructed to possess their *Souls in Patience. See* John xiv. 27. Rom. xv. 13.

Again as the Law could not offer this Peace, but only from the typical Relation, which it bore to *Christ*, so neither did it make its Proposals to any, but the *Seed* of *Abraham*, and to Proselytes to the Law of *Moses*. But under the *Messiah*, *the Blessing of Abraham* was to extend *to all Nations:*

Again

I have shewn before, how the other *Nations* were to *cleave to the House of Israel.* Which the Prophets insist upon as an Argument of *Peace* in the *Messiah*'s Reign. Nor do the *Jewish* Writers disown the Character, provided we suppose them to unite in the Observation of the *Law* of *Moses.* But since that Law was given for a Note of Distinction to one *Nation*, and for a Prefiguration of that Privilege, which should be granted to all, we insist that upon the actual Proposal of such Privilege to *all Nations*, that Note of Distinction was of course to be abolished: so that now *there is no* longer *Difference between the Jew, and the Greek.* Rom. x. 12. Eph. ii. 13, *&c.*

Lastly, It may be proper to distinguish between the Nature of his Doctrine, and the Success of it. He preached nothing but Unity and good Agreement of all Mankind: But if they chose to indulge such Passions as kept his *Peace* from ruling in their Hearts, this ought not to be charged upon the Doctrine.

And if the *Jews* now are so grievously mistaken in the Nature of that *Peace*, which the *Messiah* was to give, they are no less,

Secondly, in the Persons on whom he should bestow it. The *Messiah* being promised as the King of the *Jews*, they have from hence flattered themselves, that they shall receive the principal Favours of his Government. And tho' they own the *Gentiles* shall enjoy the same *Peace*, yet this they admit only in a subordinate Degree. This may in some Sense be allowed, it being certain, that the Law was to *go forth from Zion*, and the *Heathen* Nations, by being converted to it, were reckoned to *cleave unto the House of* Israel. From hence the Church of the *Messiah*, tho' consisting of *all Nations*, is sometimes described as the *Jerusalem* and *Israel* of

God; and conſequently the high Characters and Privileges appropriate to it, are not literally to be underſtood of that City, or thoſe Inhabitants of *Paleſtine*, but rather of thoſe faithful Adherents of their Saviour, of whom the *Jews*, as a collective Body, were a Figure.

Mean while, the *Peace* which his faithful People ſhould enjoy, hinders not but he and they might meet with Enemies, tho' not able to ſubdue him, yet ſhould he have Occaſion to uſe Acts of Hoſtility and Judgment over them. See *Pſalm* cx. 5, 6. *Pſal.* ii. 9. *Iſa.* xi. 4. xlviii. 22. And therefore whatever Miſeries are inflicted upon them, ought not to be judged inconſiſtent with the *Peace* of *Chriſt*'s Kingdom, but is rather what is neceſſary to ſecure the Quiet of his Reign.

Nor would the *Jews* diſpute this with us, provided it might be allowed them, that the Enemies thus to be deſtroyed, were the *Gentiles*, and not ſo great a Part of their own Nation. And yet nothing can be plainer than that Prophets have actually foretold how their Land itſelf ſhould be ſmitten *with a Curſe*, and the greateſt Part of the Nation ſhould reject the *Meſſiah*, and be cut off. See *Zech.* xiii. 8, 9. *Mal.* iii. 2, 3. *Iſa.* viii. 14, 15. *Iſa.* x. 22. That finally that People ſhould for a long Time *abide* without either *King* or *Sacrifice*. *Hoſ.* iii. 4, 5, before they ſhould be perſuaded *to return to ſeek the Lord their God and* David *their King*. Theſe Paſſages referred to, do ſo aptly deſcribe the State of that unhappy People, that the *Peace* of *Chriſt*'s Kingdom may not be judged inconſiſtent with the Miſeries they endure. For if his Enemies are excluded from his Favour, and they are ſo clearly included in the Number of them; what remains but that there is no *Peace* belonging to them, and

that the *Peace* of his faithful Subjects will be best secured by the Overthrow of the *Jews?*

Yet after all, it is certain, that some Prophecies relating to this Matter, do presage a more general Call and Restoration of the *Jews*; and withal, such universal *Peace* as consists not with many Nations, subsisting upon Earth in a State of Enmity. But even here,

Thirdly, The *Jews* are likewise mistaken in the Times from which those Blessings are to commence. For it is no where said that the Church should enjoy perfect Peace upon the first appearing of the King *Messiah*. Besides the Conquests he was to make, it was moreover foretold, that his Enemies should be suffered sometimes to prevail over his Church. *Mic.* vii. 4, &c. We ought therefore to look for the Accomplishment of those Predictions which foretel Oppressions, as well as of those, which promise *Peace*, and not to look for all at the same Point of Time. The Persecutions were broken off, when the Princes of the Earth became *Christians*. So that then the Wolf was seen to *dwell with the Lamb*. And if the *Saracens* have since overrun some Parts of the Church; if the World is not brought to such a Temper that they need not *learn War any more*; if the Church be not perfectly at Unity in itself; if the *Fulness of the Gentiles* be not yet *come in*; if the *Jews* be not converted; nay, if the whole Church be extinguished by a general Apostacy; let us look upon this as nothing more than the Accomplishment of former Prophecies. Let it therefore be so far from shocking our Belief in the *Messiah*, or discourage our Expectation of the utmost Peace under his Protection, as to incline us rather more stedfastly to look for the Accomplishment of Prophecies not yet fulfilled. What we have accomplished is a just Confirmation of what we

we still expect: And as it is most unreasonable in the *Jews* to object against the *Christian* Religion, upon Account of the Prophecies not yet fulfilled, except they could assign some Character of the Time for their Completion, which is already expired; so we have just Ground to argue against them, from those Prophecies which are actually fulfilled, that the *Messiah* is already come. Since we have Witnesses of many of those Events, which were foretold to happen under his Government, we are taught how he should *rule in the midst of his Enemies*, till at last, after a due Trial of his Servants, all the other shall be consumed by him: After this all their Rage and Opposition shall cease. *Jer.* xxiii. 6. *Psal.* lxxii. 3. *Isa.* xi. 9.

I presume not to say at what Distance of Time this glorious State of Things shall occur, *the Times and the Seasons* are kept by *the Father in his own Power*, and cannot be understood, but by actual Fruition. *Those secret Things belong unto the Lord, but the Things which are revealed, belong unto us*; and so far as they are fulfilled they may be urged to confirm our Faith, and to quicken our Obedience.

Thus much may suffice to have been said, for the clearing of those Prophecies of *Peace*, which occur in the Old Testament as a distinguishing Mark of the *Messiah*'s Reign: and withal to satisfy the Objection, which is made by *Jews*, and other Infidels against the *Christian* Scheme, as not having this Character to produce.

I come now to consider,

Thirdly, The perpetual Duration of the Kingdom of *Christ*.

The Expressions are very strong, which do assure the Perpetuity of the Kingdom to the House of *David*. See 2 *Sam.* vii. 12. &c. *Psal.* lxxxix. 3.

Heb. vi. 17. *Pſal.* lxxxix. 28, 29. Which cannot be applied to *Solomon*, or his Succeſſors, becauſe the regal Power was greatly diminiſhed at his Death, and quite loſt in the Captivity. And we may find ſome Intimations of thoſe Changes in the Terms of the Prediction itſelf, *Pſal.* lxxxix. 30, 31, 32. Yet, God promiſed, at the 33d Verſe, &c. that tho' the Kingdom might be cut off from the Houſe of *David* for the Iniquity of his Succeſſors, there ſhould in due Time ariſe One of his Poſterity, in whom this Promiſe of an *everlaſting Kingdom* ſhould be punctually fulfilled. Accordingly the Deſcription is applied to one ſingle Perſon, *Pſal.* lxxii. 5, 7, 57. It were eaſy to add other Paſſages, in Confirmation of this Point, that the Kingdom was not to be perpetuated by a Succeſſion of *many* Princes, but by the Continuance of *one*. See *Iſa.* ix. 7. *Dan.* vii. 14.

It muſt however be acknowledged, that the Deſtruction of the temporal Kingdom was ſuch a ſhocking Diſpenſation as the Faithful hardly knew how to reconcile with the Promiſes of *Perpetuity*, and tho' they expected their Accompliſhment in due Time, yet they were grieved with the *Reproaches* of thoſe who mocked at the Delay of them. See *Pſal.* lxxxix. 38, 39, 49, 50, 51.

For this Reaſon the later Prophets enlarge much in giving Satisfaction to this Difficulty. See *Amos* ix. 11. *Jer.* xxiii. 5. *Iſai.* ix. 7. Now tho' ſome of theſe Deſcriptions of *Perpetuity* are expreſſed in ſuch Phraſes as do allude to Things of a temporal Duration (*as long as the Sun and Moon endureth*, and the like) yet that may be imputed to a poetical Repreſentation of a Fact, which could not be exemplified by any viſible Thing exactly parallel; ſo that Things of a very long Continuance are put for a Figure of that which is properly eternal. Beſides, if we underſtand this literally of his Kingdom's

dom's continuing to the End of the World, its eternal Duration will follow by an easy Consequence, there being no Ground to think of any Change after that. We may better trust to this Solution, when it is remembered, that the Matter is otherwise set forth in such Variety of Expressions, not only mentioning this Kingdom to be eternal, but expressly denying any *ending* of it.

But this Text, *The Lord said unto my Lord, sit thou at my right Hand, untill I make thine Enemies thy Footstool*, the modern *Jews* would wrest to *Abraham*, or *David*, or to any Body, rather than to whom they belong. But he whom *David*, (who is the Author of the *Psalm*,) *in Spirit called his Lord*, must be his Superior, and not himself. And he who was possessed of *regal* Authority, and invested with eternal Priesthood, both which Characters are ascribed to him in this *Psalm*, could neither be *Abraham*, nor *David*, nor any other Worthy of the Old Testament. For which Reason when Jesus urged this Text to prove the Dignity of the *Messiah*, the *Pharisees* had nothing to answer. And tho' the present *Targum* upon the *Psalms* has otherwise explained it; yet that is known to be a Writing of no great Authority, which appeared not till the fourth Century, by which Time the *Jews* had their old Prejudices confirmed by new Forgeries.

It will be easily admitted, that to be placed *at God's right Hand* is a figurative Expression, and imports a State of Dignity and Power, not only of silent Dignity, but active Power, whereby the Reign of the *Messiah* should commence. For however some have conceived him to be here represented as sitting unactive, whilst God subdued his Enemies, and not beginning his Reign till they were brought under his Footstool, yet the *Apostle* dates it earlier: *For he must reign, till he hath put all Enemies under*

his Feet. The Words have a plain Reference to this Passage, *sit thou at my right Hand, until I make thine Enemies thy Footstool*, he must reign *till* then, and his Investiture with such Authority is set forth by his Exaltation *to the right Hand of God.* Nay, this regal Act of putting down his Enemies is indifferently ascribed in Scripture, either to God or Christ. See *Phil.* iii. 21. *Psal.* cx. 2.

But tho' the Phrase of sitting is too rigorously strained by them, who make it an Argument of Inactivity, yet it fairly imports, 1. That his Reign is quiet and serene, and secure. 2. That he *remaineth moreover a King for ever.* And as *Christ being raised from the Dead is to die no more*, so being now *at the right Hand of God exalted*, his Glory shall sustain no Decrease forever.

If it be objected that the *Psalm* does suggest that there will be a certain Period of his Government, when *his Enemies shall be made his Footstool.*

I answer that in the *Hebrew* Idiom the Word *untill* is often used only inclusively of the Time before, without importing an Exclusion of that which is to come. So that it is a good Argument of Christ's reigning at present, and till the Consummation of Ages (in Opposition to the forementioned Conceit of his Silence and Inactivity) but not of his abdicating then, or ceasing to govern any longer. Rather the Phrase, which follows, does imply the contrary. For to what End should his *Enemies* be made his *Footstool?* Surely to increase the Glory of his Majesty, and not to put an End to it. A *Footstool*, though not honourable in itself, yet adds Honour to him it supports, and implies him seated on a Throne. And therefore since these *Enemies* are to be made his *Footstool*, it is unreasonable to suppose that his Empire ceases with their Opposition, when it will but shine forth with more Lustre.

From

From another Paſſage, 1 *Cor.* xv. 24, 28. ſome have concluded, *(Whitby in Loc. Outram. de Sacrif. in Fine)* that Chriſt's Mediatorial Kingdom ſhall be abrogated when the End of his *Mediation* is accompliſhed. And then what will become of thoſe Texts which ſpeak ſtrongly of the eternal Duration of his Government. They would ſuppoſe that thoſe Things, which are only of a long Duration, are repreſented as if they were eternal. But neither the Reaſon of the Thing, nor the Propriety of the Expreſſions, will lead us into this Solution.

Others again have attempted, *(Limborch. Theol. Chriſtiana Lib. 3. cap. 25. §. 14.)* to reconcile the ſeeming Difference, by diſtinguiſhing between Chriſt's Kingdom conſidered as *Meſſiah*, and as *Mediator*, and have thought that the former ſhould *have no End*, but the latter might. But this is a Diſtinction without a Difference, becauſe he is called the *Meſſiah* in the ſame Reſpects, and for the ſame Reaſons, as he is the *Mediator*, as being *anointed* to his ſacred Offices, and ſo appointed to *mediate* between God and Men. His Kingdom therefore, as *Meſſiah*, and as *Mediator* is the ſame; and it muſt be vain to expect any Advantage from ſo groundleſs a Diſtinction.

But there are two other Ways of accounting for the Matter, which ſeem leſs liable to Exception. In the firſt Place it is certain that great Part of his regal Office will ceaſe, when he ſhall have ſubdued his Enemies, rewarded his Servants, and done granting thoſe Aſſiſtances which are neceſſary for this State of Trial and Temptation. Conſequently he may in ſome Senſe be ſaid to deliver up his Kingdom, as forbearing to execute thoſe Parts of his Office, which are proper only for the preſent Church militant. But ſtill he may preſide over the glorious Members of his Church triumphant, and

exercise such Acts of Government, as we cannot now fully understand.

This accounts in some Measure for the Surrendry of the Kingdom, without supposing it to be really abolished. Or in the second Place it may be said, that *by delivering up the Kingdom to the Father*, is only meant the referring it to him as Head and first in Order. And then as to that *Subjection* or Subordination of the *Son*, which the Apostle mentions, it is not to be imagined, that any *new* Subordination shall then commence. But as he was always subordinate to the Father as a Son, so will he then be also. And that Subordination shall be more amply displayed, when he shall have subdued all his Enemies, and shall bring all his Friends with him, *Then shall he reign in Peace, and of his Kingdom there shall be no End.* His Father also shall reign by him and with him, and be acknowledged still as his Head and Father, to whom he is referred. To this Purpose he is represented, as *sitting* on the *same Throne* with his Father; and it is accordingly proposed as the utmost Hopes and Ambition, *that we shall also reign with him.* Which surely does not imply his Government shall be abolished, but rather that it shall display itself to greater Advantage.

There is indeed mention made in Scripture of a temporary Reign of Christ for a *thousand Years*, in which his *faithful* Servants shall *reign* with him. *See Rev.* xx. 6. Which Passage, whatever it intends, cannot be inconsistent with the eternal Duration of Christ's Kingdom, but does really confirm it. Because those *thousand Years* are represented to expire before the last Troubles of the Church, and the final Condemnation of the Devil and his Adherents. (*Verse* 7, *&c.*) After which *the Throne of God and of the Lamb*, *Rev.* xxii. 1, 3. is said to be made conspicuous in the *heavenly Jerusalem*, where there shall

ſhall *no more be Night*, but his Saints and his Servants *ſhall reign* with him *for ever and ever*. *Rev.* xxi. 25. xxii. 5.

Beſides this regal Character of *Chriſt*, which has been explained from the *Pſalms* and the following Prophets, it might be obſerved that many other Characters are intermixed, relating to his Life and Actions; but as it was not my Intention, nor neceſſary to our Purpoſe to diſcourſe of every particular Prophecy, I ſhall only obſerve one Circumſtance, which is ſo ſingular, that it deſerves our Attention. It was declared to our firſt Parents, that the *Seed of the Woman* ſhould have his *Heel bruiſed* by the *Serpent*. This has been explained to mean the Suffering of Death; and that Expoſition was probably confirmed to them by the Appointment of thoſe bloody Sacrifices, which we find to have obtained in the earlieſt Antiquity. The ſame was afterwards typically repreſented in *Abraham*'s intentional offering his Son; in the Erection of the *Brazen Serpent*; in the Inſtitution of the *Paſchal Lamb*, and other Sacrifices of the Law. All which might reaſonably be underſtood to refer to that Annoyance, which this promiſed Redeemer ſhould ſuſtain from our grand Enemy, when he undertook the Work of our Redemption. But when *David* and the following Prophets had drawn out the regal Character of this great Deliverer, it was proper, leſt the Notions of his *Sufferings* ſhould ſeem to be excluded by the Pomp of their Deſcriptions, that ſome more expreſs Declarations ſhould be added of the *Sufferings* to which he ſhould be expoſed, and the great Atonement to be made by him.

Accordingly we read both in the *Pſalms*, and in the following Prophets, particularly *Iſaiah*, ſeveral Predictions full to this Purpoſe.

The

The *Jews* however were generally better pleased with attending to the brighter side of the *Messiah*'s Character, and as their Commonwealth declined eagerly expected the Advent of this promised Deliverer, and in the warmth of such Expectation, seem to have forgot the Description of those Hardships and Sufferings he was to undergo. Even the Disciples of Jesus were not clear from this national Prejudice. They looked upon Christ's dying at all inconsistent with their Notions of the *Messiah*. Though Christ was pleased to assure them of his approaching Death and Resurrection, yet even those divine Discourses did not remove their Prejudice, but they were so confounded at his Death, that they would not believe the first Reports of his Resurrection. Such was the Discourse of the two Disciples going to *Emmaus*, when Jesus unknown joined himself to their Company, and took Occasion to upbraid them ; *O Fools and slow of Heart to believe all that the Prophets have spoken : Ought not Christ to have suffered these Things and to enter into his Glory ?* This gave him a handle more fully to explain the Passages which they had overlooked, or misunderstood, so that *beginning at* Moses *and all the Prophets, he expounded unto them in all the Scriptures the Things concerning himself.*

Without explaining at large every Thing of this Kind in the Old Testament, the most remarkable Prophecy is that of the 52d and 53d of *Isaiah*, in which some eminent Person is described under the Title of *the Servant of the Lord*, who should with great Meekness and Patience suffer many Miseries, and Death itself for the Sake of the People, and of his own accord : And at last should be highly honoured for his Obedience, and see the Success of all his Sufferings in the *Justification* of those, whose *Iniquities* he had *borne*, and in their Admission to *divide the Spoil* of his Enemies, and enjoy a State of Glory and Happiness with him. The

The principal Thing to be observed for the Explication of this Passage, is the Unity of Character, which runs throughout the whole. It is the same Person, the same *Servant of the Lord*, that without any Demerit of his own, met with such Treatment, and submitted to it with such Willingness, that procured by it such Pardon to other People, that was recompensed at last with such Glory.

The *Jews* would persuade us, that their Nation in its present Captivity, is here designed under the Figure of a single Person. But there is no Colour to be alledged for their enduring such Hardships in any Country, as may answer the Description of Prophet. Besides the suffering Person is expressly distinguished from the People of God. Besides after all, will any one pretend that the *Jews* are free from Blame or Wickedness and suffer without any Fault? Can it be said they submit without Murmuring? Or can any one think that their Sufferings should expiate the Sins of other People? That they should *see the Success* in the *Justification of many*, that they should be *satisfied* with this *Fruit* of their Sufferings, and observe this *Pleasure of the Lord* to *prosper in* their *Hands?*

The like Exceptions may be made against their Application of this Prophecy to King *Josiah*. He was indeed a pious Prince; but the Expedition, in which he fell at *Megiddo*, was undertaken against the Command of God; his Death therefore was the Punishment of his own Sin and Temerity. And he did not submit to it voluntarily, for he was slain by the Enemy. Much less had it the Virtue of an Atonement: For divine Vengeance pursued the *Jews*, who were led Captive to *Babylon* a few Years after.

There is no better Pretence for applying it to the Prophet *Jeremy*. (*See* Grotius *in loc.*) He in-

deed underwent great Afflictions but not voluntarily. Nor does it appear that he died a violent Death, and much less, that his Death was a Means of appeasing the Wrath of God, and averted his Vengeance from Transgressors.

But the Targum of *Jonathan* and the more ancient Rabbins have applied some Passages of this Section, and particularly the first Words of it, to the *Messiah*; and their Successors have no way to elude the Force of the Exposition, but by two Pretences, which they have devised, which are neither consistent with the Text, nor countenanced by what remains of that ancient Exposition.

Sometimes it is suggested, that they meant only to apply the first Verse of this Section to the *Messiah*, where he is introduced under a pompous Character, as one that should *be exalted and extolled, and be very high*, which three Words the same Ancients have explained to intimate his being *exalted above Abraham*, and *extolled beyond* Moses, and higher than the Angels of God. (*See* Abarbanel *in loc.*) And then 'tis thought the humbler Characters may be reasonably applied to some other Person: But 'tis more reasonable to believe that they who applied the beginning of this Prophecy to *Christ*, would understand the Continuation of it in the same Sense. Besides some Parts of the suffering Character have been actually expounded by the ancient *Jews* to belong to the *Messiah*, (*See* Chandler's *Defence of Christianity.*) who have likewise spoke in plain Terms of the Afflictions, which he was to endure, as *a third Part of the Afflictions* which were to happen in the World.

At other Times, when the Ancients appear too express for the afflicted State of the *Messiah*, they have then recourse to another Fiction of two *Messiahs*, one of them should be the *Son of David*, a potent Prince; the other of the Tribe of *Joseph*, who should be miserable and oppressed.

But

But neither Scripture nor any Tradition more ancient than the *Gemara* and the later *Targums* give them any Reason to expect two *Messiahs*. And the Mention which these Writings have made of the *Messiah* is so little consistent with the other *Jewish* Notions, that *Maimonides* left it out, when he collected the Traditions which relate to the *Messiah*.

Again, what is the Use of this other *Messiah* of the Tribe of *Joseph?* All the Benefits which the Prophets have foretold, they look for only from the *Son of David*. So that this *Son of Joseph* is only a Fiction invented to account for that Mention, which is made of the Afflictions of the *Messiah*, which they would have the *Son of David* stand exempt from.

But if we admit their Fiction of two *Messiahs*, it could neither help them in their Explication of this Text, nor in accounting for the traditionary Exposition of their ancient Doctors. The same Person is understood throughout the whole Prophecy. If then it was the King *Messiah*, the *Son of David* who was to *be exalted*; it must be the same *Son of David*, that was to be *despised and rejected of Men*, &c. accordingly some of these Characters are referred by the Exposition of the ancient *Jews*, to the same *Messiah*. So that the modern Fiction of two different *Messiahs* is absurd, and unapplicable to that Purpose, for which it was invented. But in the Christian Scheme the whole Matter is plain; the same Person, who suffered Affliction, and offered himself an expiatory Sacrifice, was afterwards raised to a State of Glory. These then are the Parts of that distinctly considered; as being predicted in the Old Testament and accomplished in the New.

I. That he should *voluntarily* expose himself to Sufferings.

II. That these Sufferings should make an Atonement for Sin.

III. That

III. That they should be *previous* to his State of Exaltation.

I. That he should voluntarily expose himself to Sufferings.

This is taught in such Variety of Expressions that there can be no Dispute about it. *Isaiah* says, *he was brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he opened not his Mouth.* Which Character agrees neither to *Josiah*, nor *Jeremy*, nor to the People of the *Jews*, nor to any other, to whom their Expositors might be glad to apply so important a Prediction; but to the blessed Jesus, whom we receive under the Character of the *Messiah*, it agrees perfectly well. He bore all his Afflictions with the greatest Patience, and far from reviling his Persecutors, he prayed for them; and tho' he could have summoned *more than twelve Legions of Angels*, yet he chose to wave his Power, and *to give himself a Ransom for all.* And that was the,

II. Second Thing considerable in *Isaiah*'s Prophecy, that these Sufferings should make Atonement for Sin.

There are many Expressions to this Purpose, *Isaiah* liii. 10, 4, 5, 6, 7. And tho' modern *Jews* have absurdly endeavoured to apply this to some or other of the Worthies of the Old Testament, yet they are forced to admit a kind of *Expiation* to be designed in some of the Clauses of this Prophecy; and after this we may leave their Application of them to sink under the Weight of its own Absurdity. Could it be said of *Josiah* or *Jeremy*, that their Sufferings made Atonement for the Sins of the People, when they not only left them still exposed to greater Miseries in their outward State, but marked out as Objects of divine Vengeance from the Guilt of their complicated Wickedness?

But

But upon the Chriſtian Scheme, the whole Paſſage is plainly applicable to the Sufferings of *Jeſus*, who gave himſelf for the Sins of Mankind, that all thoſe, who ſubmit to him by Faith, may be reſcued from the Dominion of them at preſent, and hereafter from their Puniſhment.

But there is one conſiderable Objection lies againſt the *Chriſtian* Scheme in this Particular; and that is, that St. *Matthew* himſelf ſeems to have interpreted this Text of *Iſaiah* after another Manner. For tho' he applies it to the Perſon of *Chriſt*, yet it is upon Occaſion of his miraculous Cures performed upon Demoniacks, and ſuch as were troubled with other Illneſſes, *that it might be fulfilled which was ſpoken by* Eſaias *the Prophet*, *ſaying*, *himſelf took our Infirmities*, *and bare our Sickneſſes*, *Matt.* viii. 17. From whence it may be argued, that the Prophet meant nothing elſe, but his taking away Diſeaſes by healing them; and not his taking Puniſhment upon himſelf, or enduring it inſtead of others. But if we recollect in what Variety of Phraſes this Matter is ſet forth by *Iſaiah*, it will be impoſſible to explain them of his healing Diſeaſes, or other miraculous Effects of his Power upon other Men; and therefore as St. *Matt.* has quoted only a Part of this Prophecy, ſo it is moſt reaſonable to think he has expreſſed only a Part of its Meaning. All the Miſeries of Life being the Conſequence of Sin, there is no doubt but *Chriſt*, who made a perfect Satisfaction for Sin, had in that Regard a Power to remove them. His miraculous Cures therefore, conſider'd as the Reſult of his Atonement, might be fairly deemed a fulfilling this Prediction of *Iſaiah*, and more particularly of that Clauſe which in the Form of the Expreſſion ſeems to be accommodated to that Purpoſe. Accordingly they are pertinently joined with the Remiſſion of Sins, and performed as the

the Reward of Faith, either in the Patient itſelf, or in thoſe Friends that offered him for Cure. And though this was previous to his ſuffering upon the Croſs, yet it may be conſidered as poſterior in the View of the divine Counſels, in Reſpect of which the Mercies of God were exhibited through *Chriſt* to former Ages, and he is ſaid to be the *Lamb ſlain from the Foundation of the World.* There is one Thing more to be obſerved in this Prediction, and that is,

III. *Thirdly*, That theſe Sufferings of Chriſt were previous to his State of Exaltation. (See *Iſa.* lii. 14, 15. liii. 10, 12, 11, 12.)

From all this Jeſus argued that *Chriſt* ought in the firſt Place *to have ſuffered theſe Things, and* after that *to enter into his* Glory.

I have now gone thro' thoſe Prophecies, which I thought moſt material to be conſidered, which were delivered from the Time of the Erection of the *Jewiſh* Monarchy, in the Houſe of *David*, to its Downfal in the *Babyloniſh* Captivity. And in treating of them I have anticipated a great Part of what might have been ſaid, concerning the ſucceeding Period, which reaches from the Downfal of the *Jewiſh* Monarchy in the *Babyloniſh* Captivity, to the Birth of the promiſed *Meſſiah:* there being many Predictions within that Period, which relate to the ſame Events, namely, to the Glories of Chriſt's regal Character, and alſo to his ſuffering Eſtate. But then as there was more than ordinary Need, under that Diminution of the Houſe of *David*, to raiſe the dejected Spirits of the *Jews* with Hopes of the Reſtauration; ſo there are ſome Circumſtances added by theſe latter Prophets, which do more punctually fix the Time for the Coming of the *Meſſiah*; namely that it ſhould be before the ſecond Deſtruction of the Temple; that it

ſhould be within ſuch a preciſe Number of Years, and after the Preaching of a certain Meſſenger, to make all fit Preparations for the Introduction of ſo great a Saviour.

The two firſt of theſe Characters are pointed out in that Prophecy of *Daniel. Ch.* ix. 24—27. both which it will be proper to ſtate, in Order to perceive how the Knowledge of this great Doctrine was gradually increaſed.

In ſtating the firſt of theſe Characters, I would take this Prophecy of *Daniel* in Conjunction with that of *Haggai*. Chap. ii. 6, 7, &c. who foretels that *ſhaking of all Nations*, in Order to introduce a glorious Alteration, when the *Deſire of all Nations* ſhould come into the ſecond Temple, and fill it with ſuch Glory, as ſhould exceed the boaſted *Glory* of the former, which was raiſed by *Solomon*. The Prophecy of *Daniel* is in this Point leſs particular, for tho' it foretels an utter Overthrow to ſucceed the Exciſion of the *Meſſiah*, yet it is not ſo expreſs, that there ſhould be none before it, but this promiſed Deliverer ſhould certainly appear whilſt their ſecond Temple was ſtanding, and before it ſhould be demoliſhed by their Enemies.

Daniel's Prediction was delivered juſt at the Expiration of the 70 Years of Captivity, before their Temple was built, he promiſes a Reſtoration of their State and Polity, but leſt they ſhould reſt in it, as their greateſt Happineſs, he warns them that its Duration ſhould be temporary, that when the End of their Diſpenſation was accompliſhed, their *City* and *the Sanctuary* ſhould be then ſubject to an utter *Deſolation*. The latter Part of this Prediction, ſome have thought, foretels the Ravages and Profanation of *Antiochus*; yet there can be little Doubt but, if other Characters agree, this Part will alſo be moſt ſtrictly applicable to the Deſtruction

of *Jeruſalem* by *Titus:* as I will ſhow by and by.

But the Prophet *Haggai* is more expreſs in fixing the preſent Character, that there ſhould be no more Deſtruction of the Sanctuary, before the Coming of this promiſed Deliverer. This Prediction was occaſioned by the Slackneſs of the People, to improve the Licence which had been given by the Emperors of *Perſia* for rebuilding the Temple, or rather by their Deſpair of finiſhing it in any Manner anſwerable to its former Glory. The Prophet bids them go on with Courage, in full Aſſurance that God would take Care for the Glory of his Houſe, Ch. ii. 4, 5. And abundantly ſupply all that Defect of Glory, which they ſo much apprehended, v. 6, 7, 8, 9.

This Prophecy ſome *Jews* pretend to underſtand of that third Temple they expect to be built in the Days of the *Meſſiah*. Which Notion is not only inconſiſtent with the plain Deſign of the Prophecy, but likewiſe with the expreſs Authority of their own ancient Doctors, as well as the Suffrage of many of the modern *Rabbins*.

Nor are thoſe Chriſtians right, who excluding the literal Interpretation of this Prophecy, would explain the Temple therein mentioned in a figurative Senſe, to denote the Chriſtian Diſpenſation, which is far ſuperior to the *Jewiſh*. For whatever typical Reference of this Kind might be allowed, yet that is ſecondary, and that the material Fabric, which was then erecting, muſt be literally underſtood, appears from the manifeſt Occaſion of the Prediction itſelf. Againſt this,

1. It is objected both by *Jews* and *Chriſtians*, Patrons of the Opinions abovementioned, that the Temple meant by the Prophet, is called the *later Houſe*, by a Word in the Original, which they ſay, is never uſed to denote the laſt of two, but always of three Things or more. To

To which I answer, that were there any more than one, there may be certainly Priority of Order, and the Names of *former* and *latter* may as justly be applied where there are but two Temples, as they may be, where there are two Hundred. Again,

2. It is objected, that that which we suppose to be the *Glory* here foretold, did not fall out whilst that Temple stood, which *Zerubbabel* was now building, but after that rebuilding of it by *Herod the Great*; and consequently we are bound to own, some future Temple was intended by the Prophet.

To which I answer, that the *Jewish* Sanctuary was reckon'd to continue, so long as it was not destroyed by their Enemies. To repair, or even to rebuild was not considered as any Discontinuance of it, and therefore the Temple thus rebuilt, was esteem'd the same. The Continuation of Worship, in the daily Sacrifice, prevented any Need of a new Dedication of the Temple, which had been judged necessary in a former Instance, to the same numerical Building, after the Impieties of *Antiochus*. To this Purpose 'tis observed, (*Vide Selden. de Synedr. lib. 3. cap.* 13. §. 8.) that the *Jews* called *Herod*'s Building the *Second House*, or Temple; and whenever they make Mention of the *Third House*, they mean by it that future Temple, they still expect in the Days of the *Messiah*.

Nay *Josephus* himself, upon whose Authority this Account of *Herod*'s Temple depends, had the same Notion of the Matter, and as he call'd that which was raised by *Solomon* the *first Temple*; so he calls that the *last*, which *Haggai* began to build in the second Year of *Cyrus*. From hence 'tis manifest that he did not look upon *Herod*'s, tho' a new Building, as a *third Temple*. And what should hinder us to understand the Prophet *Haggai* foretelling to his

Countrymen, that their *Messiah* should appear in Person, to make them ample Amends for the Absence of the *Shechinah*, and *fill* their Temple with *Glory greater* than ever *Solomon*'s could boast of, before it should be demolished by their Enemies.

Nay, it may be added, that the Temple from its first Erection by *Solomon*, to its final Destruction by the *Roman* Army, as it stood in the same Place, and was directed to the same Ends, so it seems, in the Account of the Prophet, to be *one* and the same *House*. And accordingly the Opposition of *former* and *latter* should not be applied to the *House*, but rather to the *Glory* of the House. It should not be said the *Glory of this later House shall be greater than of the former ---- but --- the later Glory of this House shall be much greater than the former* (Glory). Thus much seems to be collected from the Stile of the Prophet at the 3d Verse; *who is left among you that saw this House in her first Glory, and how do ye see it now?* This House therefore is the *Jewish* Temple, whether built by *Solomon* or by *Zerubbabel*; and if *Solomon*'s Structure were included in that Character, what should hinder but that *Herod*'s might be included in it too? So that the Prophet considers the Temple as one, but in different Estates, and Promises that the latter Estate shall be most glorious. Let us see how this is found in Fact.

It is certain that the Temple rebuilt by *Herod* was by nothing so magnificent as *Solomon*'s.

Neither again is the *Glory of this later House, or the later Glory of this House* to be sought in its Duration. For altho' we should allow, that there was a greater Difference between them in this Respect, than that trifling space of ten Years, as the *Jews* compute it, yet how mean a Notion must they have of Prophecy, who can imagine this to be the boasted *Glory* here foretold in such lofty Expressions?

For was this an Event worthy *the ſhaking of all Nations*, only that this Building might ſtand a few Years longer than the former? Was this that *Deſire of all Nations* that was *to come?* Much leſs then could this make it preferable to the admirable Structure of King *Solomon*, and compenſate for the meanneſs of its Utenſils, and the Abſence of ſome of its moſt diſtinguiſhing Privileges of the former Temple, as having now no more the ſacred Fire to conſume their burnt Offerings, no more the Oracle of *Urim* and *Thummim*, no more the divine *Shechinah* between the *Cherubim*, nor the Ark of the Covenant in the moſt holy Place.

The Phraſe of *filling this Houſe with Glory* has an eſpecial Reference to thoſe ancient Phraſes whereby the *Glory of the Lord* is ſaid to have filled the Tabernacle or the Temple, *Exod.* xl. 34, 35. 2 *Kings* viii. 11. and now that ancient Glory was withdrawn, the greater Glory with which *this Houſe* was to be filled, muſt be proportionably underſtood to conſiſt in ſome other more ſenſible Appearance of the divine Majeſty, and how ſhould that be, but in the Advent of the promiſed *Meſſiah?* He therefore muſt be the Perſon here deſign'd under the Character of the *Deſire of all Nations*, which ſuits well with thoſe other Deſcriptions, that were given of him from the beginning. (See *Gen.* iii. 15. xxii. 18. *Pſal.* lxxii. 8. *Dan.* vii. 14. *Iſai.* xlix. 6. xi. 10.)

The *Jews* indeed, who underſtand this Prediction of the outward Ornaments of Uſe in Building, and its Utenſils, would confine this Phraſe to denote the *precious* or *deſirable Things of every Country*, to beautify *this Place of the Sanctuary of God*, *and to make the Place of his Feet glorious.* And it cannot be denied, but by help of other Words put in Conſtruction with it, it may ſometimes ſignify *precious* Things of any Kind.

But as there is nothing in the Event to answer the Prediction so interpreted, so there is plainly no other Word put in Construction with it, to lead us to such Interpretation. But the *Desire of all Nations* is simply mention'd, and remains to be explained from the Analogy of other Descriptions in the Old Testament.

We have the Word expresly used of that Affection with which the People are acted towards an intended King. *On whom is all the Desire of* Israel? *Is it not on thee, and on all thy Father's House?* and when *Jehoram* had lost this Affection of his People, it is said *that he departed without Desire*, without any such loyal Dispositions to his Memory. (2 *Chron.* xxi. 20.) And how natural is it then to suppose, that the *Messiah*, who was to have an universal and prosperous Empire over the whole World, should be described under the Character of the *Desire of all Nations*; since all must needs wish for such Improvement as he only could give?

And Words of the like import are applied to the Messiah by *Malachi* iii. 1. *The Lord whom ye* seek *shall suddenly come to his Temple, even the Messenger of the Covenant whom ye* delight in, *saith the Lord of Hosts.* Which many of the *Jews* understand of the Messiah in Person. *See Kimchi. Comment ad Loc.*

The Privilege which is here promised at his coming, is the same which the other Prophets insist on, as the main Characteristic of the Days of the *Messiah*, *viz.* that *Peace* which is foretold as the great Advantage of his Government: And in this *Place will I give Peace, saith the Lord of Hosts.*

So great a Change was not to be effected without much Agitation and Commotion; but the State then introduced, being to be stable and perpetual, it is added, that this Commotion shall *yet* be but *once.* See *Haggai* ii. 6, 7. All

All this the Prophet fortels ſhould be accompliſhed within the Time of the Continuance of the ſecond Temple, as it was in thoſe general Commotions of the World, which preceded the Empire of the *Romans*, and in the enſuing Publication of the Goſpel-Scheme. And after ſuch Accompliſhment the Prophet *Daniel* has foretold, that the *Jewiſh* State ſhould be overturn'd and *Jeruſalem* deſtroyed. The *Roman* Army laying all deſolate about them, and demoliſhing the Temple, was emphatically that *Abomination of Deſolation ſpoken of* by *Daniel*, *ſtanding in the holy Place*; which ſince it could not come, before the *Deſire of all Nations* had appear'd, does bear a ſignal Teſtimony to the Truth of the Chriſtian Religion, giving Proof that the *Meſſiah* is come, and that the Time of his coming is the ſame in which *Jeſus* did appear.

Having ſhewed that the *Meſſiah* ſhould appear before the Deſtruction of the ſecond Temple; I come now,

2. To conſider the preciſe Time; the Prophet *Daniel* ſays, that 70 Weeks were *determined* for that Purpoſe, 69 of which were to paſs before the Meſſiah enter'd upon his Office, and in the laſt, he ſhould *confirm* his *Covenant*, and be *cut off in the midſt of it* himſelf.

There are two Methods made uſe of by this Prophet, for ſetling the Time of the *Meſſiah*, the one more general, the other more preciſe. By the firſt I mean that Deſcription which is given in *Nebuchadnezzar*'s Dream. *Dan.* ii. 31, *&c.* and in the Prophet's Viſion of the *Beaſts*. *Ch.* vii. 3, *&c.* of four ſucceſſive *Kingdoms*, with which the Church of God ſhould be concern'd; under the laſt of which another *Kingdom* ſhould be erected by the *God of Heaven*, which though it might be ſuppreſſed for a While, yet in the End ſhould ſubdue all Power to itſelf, and endure all Ages.

Some of theſe Particulars are farther explained. *Ch.* viii. 3, *&c.* xi. 2, *&c.* and whoever compares theſe Paſſages with the Hiſtories of the following Times will find ſuch evident Characters of the *Chaldean*, *Perſian*, *Grecian* and *Roman* Kingdoms, and of the Chriſtian Diſpenſation commencing under the laſt, and putting a Period to all, that he muſt conclude a Prediction ſo punctual in its Circumſtances, and ſo exactly fulfilled in the Event of Things, is a moſt weighty Argument for the Truth of our Religion, a Demonſtration from Experience of what is paſt, for the Truth of what is ſtill expected.

But though this Prediction will fix the coming of *Chriſt* to the Days of the *Roman* Empire, there is another in the ſame Prophet, which does more directly point out the Period of Time, in which he ſhould appear, and after which the holy City ſhould undergo its final Deſolation, to endure till that *Conſummation* of Ages, to which the glorious Reſtoration of *Iſrael* is refer'd, and their Incorporation into one Body with the Faithful gather'd out of all Nations. See *Dan.* ix. 24. 27.

The Perſon who is in this Paſſage deſcribed under the joint Titles of *Meſſiah the Prince* at the 25th Verſe, and under each of thoſe Titles ſeparately in the Verſe following, I take to be no other than that great Deliverer, whoſe Office, and Character had been gradually unfolded by the former Prophets, the *Nagid*, *the Prince* is a Title by which *Iſaiah* deſcribed him. See *Iſai.* lv. 4. 1 *Chron.* v. 2. And then for the other Title of *Meſſiah*, or *Anointed*, though it be elſewhere applied to other eminent Perſons, upon Acount of the *Unction* to ſome high Office, or as Types of that more eminent one to come, yet being uſed there by way of Diſtinction

ſtinction it can be refer'd to none but him, whom the *Jews* from that Time expected under no Character ſo much as that of *Meſſiah* or the *Chriſt*.

Beſides the Things which are here foretold of this *Meſſiah Nagid* that he ſhould *be cut off*, and that the *Jews* ſhould be no more his People, but another People be ſurrogated in their Room, called here the *Nagid's People that ſhall come*, or his future People, are no other than what we find mention'd by other Prophets, with Reſpect to the Son of *David*.

Nor are they who contend for any other Interpretation either agreed with one another, or conſiſtent with themſelves in the fixing of this Character. Sometimes the *Meſſiah the Prince*, (*See* Sir *John Marſham*) in the 25th Verſe is ſome extraordinary Perſon; and yet it is inſiſted that the *Meſſiah* to be *cut off*, in the next Verſe, is not the Character of any ſingular Perſon, but attributed to the Temple, and Prieſthood which was *cut off*, or interrupted by the Profanation of *Antiochus*. At other Times, *Meſſiah the Prince* ſhall be *Cyrus*, or *Zerubbabel*, or *Joſhua* the High-Prieſt. *Meſſiah* to be cut off *Agrippa Minor*, the laſt of the *Jewiſh* Kings. And the *Nagid* or *Prince* mention'd afterwards, ſhall be *Titus* at the Head of the *Roman* Army marching to deſtroy *Jeruſalem*. But 'tis impoſſible by any Computation of theſe Weeks to point out *Cyrus* or *Zerubbabel*; and *Agrippa* could not poſſibly be the *Meſſiah cut off*, becauſe he ſurvived the ſacking of *Jeruſalem*, and enjoyed the Favour of the *Romans*.

Mean while I accept of this Conceſſion made by *Jews*, that the Deſolation here foretold was effected by the *Roman* Army, and not the Profanation of *Antiochus*. For however the *Abomination of Deſolation*, or the *Wing of Abominations making deſolate*, may

may be reasonably understood of an Army of Idolaters, with the Images of their Idols painted on their Colours, and is applied by *Daniel* xi. 31. and in 1 *Macc.* i. 54. to the Army of *Antiochus*; yet here it must be understood of a greater and more lasting Desolation, such as should endure *until the Consummation, and that determined, shall be poured upon the desolate, or Desolators.* And what other should this be but the Desolation of the *Roman* Army, which has lasted nigh 1700 Years; and therefore we may suppose will last till the *Consummation*, when the calling of the *Gentiles* shall be compleat, the Enemies of the Church destroyed, and the *Jews* received into Favour.

Our Saviour speaks of it, *Matt.* xxiv. 15. as future, and the Event falling out so exactly agreeable to his Prediction, affords a strong Argument for the Truth of his Interpretation. And St. *Luke*, in representing this Discourse of our Lord, has more clearly expressed the Matter to our purpose, paraphrasing as it were the Words of *Daniel.* (See *Luke* xxi. 20.

All these are such Characters as strongly argue for the *Christian* Exposition, and yet to these it may be added, that the Benefits here promised point out the Offices of the *Messiah*, and cannot be ascribed to any one else. Whom else may we expect but the *Lord our Righteousness*, who is at the same Time that *righteous Servant*, *Isa.* liii. 11. that is to *justify many*, and to *bear* their *Iniquities*?

Whom else may we expect to *finish the Transgression and to make an End of Sins, by making Reconciliation for Iniquity, and bringing in everlasting Righteousness?* Who else should cause the *Sacrifice to cease*, but he who *made* himself an *Offering for Sin?* Who else can be supposed to *seal up Vision and Prophecy*, but he who was the Subject of the Prophecies, and in whose coming they are accomplished? *Lastly*, Who

is that *Moſt Holy* here ſaid to be *anointed*, but the ſame, who in the Verſes following is emphatically ſtiled the *Meſſiah* or *anointed*. And whom the Prophets have deſcribed as being *anointed of the Lord to preach the Goſpel or good Tydings to the Meek*.

This laſt Clauſe indeed the *Jews* contend ſhould be underſtood of a material *Unction* and that not of a Perſon, but of the inmoſt Sanctuary, called the *Holy of Holies*. But becauſe the want of the holy anointing Oyl is reckoned by the *Jews* among the Defects of the ſecond Temple, to avoid this Diffity, they underſtand the Sanctuary here to be *anointed* to belong to the third Temple, which they expect in the Days of the *Meſſiah*. To which I reply, that as it is impoſſible for them to fix on any Computation of Time, which will ſuit with that Hypotheſis, ſo it would draw with it this moſt terrible Conſequence, that there is another Deſolation and Captivity to be expected, ſubſequent to the building of that other Temple, and which muſt endure *till the Conſummation*.

Nor can the *Holy of Holies* be here taken typically, either for Heaven itſelf, which our Prieſt has enter'd into, and has prepared for us, and which anſwers to *Moſes*'s conſecrating the typical Sanctuary with Oil; nor elſe, for the *Chriſtian* Church, which Chriſt has anointed, that is, conſecrated in the room of the *Jewiſh*, by his Blood has purchaſed, and by his Grace directs: For as that illuſtrious Perſon, who is the general Subject of all the Prophets, has in the following Verſes the Title of Meſſiah, I would explain this Phraſe by an Alluſion to the ſame Character, as ſpeaking of the *Unction* of that *moſt holy* One.

Being convinced then by all theſe Conſiderations, that this moſt ſignal Prophecy of *Daniel*, refers to the Time of Chriſt's coming in the Fleſh,

it remains that we examine into the Period of Time prefixed for this great Occurrence. *Seventy Weeks are determined upon thy People, and upon thy holy City.* By *Weeks* is here understood *Weeks of Years*, which is both agreeable to the Prophetic Style, in which it is usual to count a Day for a Year, and seems to be intimated by the Prophet himself, when speaking of the Vulgar Weeks, he terms it *a Week of Days*, as it were on Purpose to distinguish it from the Week of Years in the foregoing Chapter. Now seventy Weeks, or seventy times seven Years amount to 490, or if you reduce them to *Jubilees*, there may be one Year added for every Jubilee, that is ten, which will bring the Computation to 500 Years.

These Weeks now were to be computed from the *going forth of the Commandment to restore and to build Jerusalem*, that is, from the Promulgation of some royal Edict to grant leave for the *Jews* to return and build their City. But as there were four different Edicts of the Kings of *Persia*, which concerned this Restauration of the *Jews*, the first by *Cyrus*, the second by *Darius*, and two more by *Artaxerxes*, it has been disputed which of these should be the *Epocha* of *Daniel*'s Weeks; from whence we are to reckon to the Time of the *Messiah*. And it has been a Matter of Doubt, what *Darius* might be meant in the sacred History, whether *Hystaspis* or *Nothus*; and what *Artaxerxes*, whether *Longimanus* or *Mnemon*. Moreover as this Computation is made by Weeks or Sabbaths of Years, it may be questioned whether they should take rise immediately from the Promulgation of such Edict, or rather be postponed till the Observation of *Sabbatic* Years was restored, and from thence computed to the Term of their Completion. Farther as the Angel in *Daniel* has divided his Period into the distinct Intervals of

seven

ſeven Weeks, ſixty two, and one, it has been queſtioned, whether he means they ſhould all be numbered in one continued Succeſſion, or whether it might not be equitable to ſuppoſe an Omiſſion, for ſome Years between thoſe ſeveral Intervals.

It may alſo be diſputed, whether they ſhould terminate in the Birth, or Miniſtry, or Exciſion of the *Meſſiah*, or be ſo extended, as to take into the laſt Week, the Overthrow of *Jeruſalem*.

Theſe are ſuch Difficulties, as may reaſonably create ſome Variety of Opinions. But as it would be Matter of too great Length to enquire into the Merit of theſe Controverſies, ſo the Main of the Argument would not be affected by the Iſſue of ſuch Enquiry, ſo long as we are allowed, that the coming of the Meſſiah was meant to be pointed out by this Period. For whatever be determined about thoſe other Queſtions, thus much is certain, that the Date of this Prophecy muſt long ſince have expired, that more than two thouſand Years have paſſed ſince the Commencement of it, and that the Term of its Completion would fall much about that Age of the World when Jeſus lived: That the Exciſion of *Meſſiah* ſhould be followed by the final Deſolation of *Jeruſalem*, and if both did not fall within the 70 Weeks, yet neither could be long after them.

It appears evidently from the new Teſtament, from *Joſephus* and the *Pagan* Hiſtorians that the *Jews* about the Time of Chriſt's Birth and from thence to the Sacking of the City, expected his coming with the greateſt Impatience. And when they ſaw the Deſtruction of their City, without finding their Expectations anſwer'd, they were in the darkeſt Doubt and Heſitation, they became an eaſy Prey to Impoſtors. (*Vid.* Othonis *Hiſt. Doctor. Miſnicor. p.* 109.)

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With what an Air of Deſperation was that Complaint anciently made, that all the Characters of Time were compleated, and yet the *Son of David* was not come? And if of late the *Jews* abide not by the old Interpretation of the Prophets, they yet in effect give up the Cauſe, and confeſs the Time to be expired for his Advent, when they pronounce a Curſe on thoſe, who ſhall preſume a Calculation, deſtroying hereby the End of ſuch Predictions, and giving Reaſon to ſuſpect, that their preſent Belief is not conſiſtent with thoſe ancient Promiſes, upon which it ſhould be founded. For to what End ſhould God acquaint his People with this Time of their Salvation, but to teach them to rejoice in the Continuance of their outward Privileges, and to aſpire after thoſe ſpiritual ones to be enjoyed under him, to expoſe the Folly of all vain Impoſtors, and point out the real Object of their Hopes? And ſhould they then neglect to improve his Mercy to this gracious End? Should they not advance their Hopes, as that Time drew nearer on, and believe in him as their promiſed *Meſſiah*, in whoſe Advent it was finally completed?

If then upon the beſt Calculation we find the Time to be expired, from hence we are to collect, that the Promiſe is fulfilled, that the *Meſſiah* is come, and anſwer'd what was written of him by the ancient Prophets.

'Tis but a weak Evaſion of the *Jews*, to ſay that their Sins are the Occaſion of this Delay. The Promiſes of his Coming have no ſuch Limitation to confine them. The Time was *preciſely determin'd*; and the Wickedneſs of the People was ſo far from hindering his appearing, that the Prophets have moſt clearly foretold the Vices of the Age he ſhould appear in, and the Indignities they would offer him. And *Abarbanel* ſays, that tho' this Condition of Repentance

Repentance be not fulfilled, he must come at the appointed Time.

This shews another weak Pretence which the *Jews* have recourse to, *viz.* That the *Messiah* did really come within the Time appointed, but he hid himself from an unworthy People. For he was not only to come in the Flesh, but to execute his Office; and tho' he might not be own'd by a sinful Nation, yet he was so far to appear among them, as might expose him to that Contempt which the Prophets had foretold. He was to *come*, and to be *cut off*; he was to *make Reconciliation* for Iniquity, and to *bring in everlasting Righteousness*. He was to suffer from his Enemies for a little Time, and come off at last with Glory. Which shews again the Weakness of another *Jewish* Pretence, that their State at present is neither good enough nor bad enough for his appearing, which must be in a Generation either altogether sinful or righteous. 'Tis certain that *when the Fulness of Time was come*, he shewed himself faithful who had promised, by sending his Son to take human Flesh upon him, to submit to the Discipline, and fulfil the End of the *Mosaic* Law, for the Salvation of such as expected him.

Having shewed that the Coming of the *Messiah* was to be in a precise Number of Years; I proceed

3. To shew, that it should be after the Preaching of a certain Messenger, and here I shall consider,

I. What Grounds there were for this Expectation.

II. What was the Business of this Messenger; and,

III. How this was accordingly fulfilled in *John the Baptist*.

I. As to the Grounds of such Expectation, there are three Passages in the Old Testament, which intimate some Harbinger of the *Messiah*. The first is that

that of *Isaiah*, which the Baptist has applied to himself. The Voice of him *that crieth in the Wilderness, &c. Isaiah* xl. 3, 4, 5. This Passage very clearly alludes to the Preparation that is usual to be made by mending of the Ways for the Entry of Princes. And that the Prince, here intended, is the *Messiah*, appears from these Words, *the Glory of the Lord shall be revealed and all Flesh shall see it together.* The *Glory of the Lord* signifies the bright Appearance of the divine Presence in the ancient Sanctuary. And when in reference to that, there is a *greater Glory* foretold to be manifested to the *Gentiles*, it means the glorious Days of the *Messiah*, which are elsewhere drawn out under the like stupendous Characters. The Messiah therefore is that *Jehovah*, that *Lord*, whose Way is here to be *prepared*, and before whom a *Voice* or Preacher was to be sent out.

That this is the natural Account of that Prediction of *Isaiah* may be cleared from another of *Malachi*, which St. *Mark*, *Ch.* i. 2, 3. has joined with it; in which the *Messenger* to be sent must be the same with the *Voice* in the forgoing Prophecy, because the Office of both was, *to prepare the way of the Lord.* And that the *Lord*, whose way should be prepared, was the *Messiah*, may be gathered from those Characters of their *seeking* and *delighting in him*, and his *coming suddenly to his Temple.*

Accordingly *Jewish* Expositors do admit this to be a Prediction of the *Messiah.* Whom then do they suppose to be this *Messenger* sent before his Face? Some will have it to be *Malachi* himself, whose Name signifies *Messenger*, and who being last of the *Jewish* Prophets and nearest to him, is therefore said to go before *his Face.* Others understand it of *Messiah the Son of Joseph*, whom they expect to come before the *Son of David*, and be slain. But as the Notion of a double Messiah has been confuted; they are most

right,

right, who underſtand this *Meſſenger* to be the ſame Perſon who is called *Elijah* in the Chapter following, where we have the laſt Deſcription of this Harbinger. *Behold, I will ſend you* Elijah *the Prophet before the coming of the great and terrible Day of the Lord; and he ſhall turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers, leſt I come and ſmite the Earth with a Curſe.*

That the coming of *Meſſiah* which brings Joy and Gladneſs to ſuch as *look* for his Salvation, will nevertheleſs be *dreadful* to Oppoſers, eſpecially as it is opened by the Prophet *Daniel*, and more fully in the Goſpel itſelf, to include his ſecond coming to *judge* the World. Now as theſe two Advents are for the moſt Part not diſtinguiſhed in the Old Teſtament, but the whole Oeconomy of the *Meſſiah* is ſpoken of as one entire State of Things, it is no Wonder if that ſame Harbinger, who is elſewhere promiſed to *go before the Lord*, whom they *ſought* and *delighted* in, ſhould here be reckoned to precede *the great and dreadful Day of the Lord.*

He is called *Elijah the Prophet*, and it appears from the New Teſtament as well as other Evidences to have been a common Opinion of the ancient *Jews* that that very Prophet ſhould return in Perſon to anoint *Meſſiah* to his Office, and manifeſt him to his People. But as the Alluſion of a Name may be eaſily ſuppoſed without Identity of Perſon; and as *Chriſt* has been promiſed under the Name of *David*, without deſigning to intimate that *David* ſhould return; ſo ſome of the *Jews* have had the ſame Candour to allow the ſame with Reſpect to this Promiſe of *Elijah* for his Harbinger: that it ſhould not be *Elijah* himſelf, but ſome great Prophet like him, and called by that Name, for his declaring the Knowledge and Name of God. And

Menassah Ben-Israel insists upon this only as certain, that there must come a Forerunner, to incline and create better Dispositions in Men. So that the Allusion to the Name of *Elijah* may import no more than his Resemblance of that Prophet in the Manner of his Life, and in the Tendency of his Doctrine, that he should *come in the Power and Spirit of Elias*. And this leads me,

II. To consider what was his Office. Which is twofold. 1. To point out the *Messiah*. 2. To instruct the People, or incline them with Dispositions to receive him.

I. To point out the *Messiah*.

This is implied under the Phrases of *preparing his Way*, and being *sent before him*. After a long Interruption of the Order of Prophets, it was suitable to the Dignity of the *Messiah*'s Character, that one *more than a Prophet* should be sent to signify the Approach of so great a Deliverer. When he designed to visit and adorn his Temple with his glorious Presence, it was fit that some one should give Notice of his coming to accomplish the ritual Worship, and declare him to be the Person that had been figured out by the legal Expiations. Lastly since the End of his coming was to take Vengeance on his Enemies, and to effect the Salvation of his chosen People, it was proper that this *great and dreadful Day of the Lord* should be notified, that he was *coming with a Fan in his Hand*, and would *throughly purge his Floor*, *gathering the Wheat into his Garner*, but *burning up the Chaff with Fire unquenchable*. By such Notices, he would not only point out the Person and Offices of the *Messiah*, but at the same Time instruct his People with what Dispositions to receive him. Which is expressed by the Prophet Malachi; *He shall turn the Heart of the Fathers to the Children and the Hearts of the*

Children to their Fathers. See Luke i. 16, 17. Such then is the Character and Office of the *Messiah*'s Harbinger. It remains to be enquired in the

III. *Third* Place, how this was fulfilled in *John Baptist.*

Tho' *Elijah* the *Tishbite* did not come in Person, yet there are such Lines of Resemblance between him and the *Baptist*, as may justify such Application of his Name.

The Austerity and Reservedness of his Life was one considerable Argument of such Resemblance. But the Tendency and Purport of his Doctrine, the Opposition which he made to prevailing Prejudices and Corruptions of the *Jews*, did at once answer the Character of *Elijah*, who so zealously endeavoured the Reformation of the People from *Baalitical* Idolatry, and likewise to those Predictions which have been produced of the *Messiah*'s Harbinger, and the Nature of his Office to regulate such Things, as were irregular, and correct the perverse Wills and Dispositions of Men. *See Mat.* iii. where after he had obviated the reigning Prejudices of the Times, and had prepared an easy Way to encourage their Belief in the *Messiah*, as a Person quickly coming after him; he let them know that his coming which gave such Satisfaction to them who did rejoice in his Salvation, would yet be *great* and *terrible* to them who improved not by his Influence, when he should come, not only in Mercy to save his faithful Servants, but in Vengeance to consume his Enemies.

It is true indeed, that former Prophets too, as well as *John Baptist* did in some Sort *prepare the Way* of *Christ*, both by directing the People to believe in him, and teaching the Necessity of Repentance and inward Piety. But they did not so boldly warn the People how vain those Confidences

were, by which they flattered themselves in being the holy Seed of *Abraham*. They did not so clearly discover to them the Inefficacy of a bare, tho' nice Observance, of the *Mosaic* Ordinances. They did not set before their Eyes that *unquenchable Fire*, prepared for ungodly Men and Hypocrites. Nor did they press the Necessity of Repentance, by this strongest Motive, the *Kingdom of Heaven* being then *at Hand*. Consequently they could not be said like him to *go before the Face of the Lord*.

So far we have seen how the *Baptist* did fulfill the Character, and answer the ancient Predictions of the *Messiah*'s Harbinger; but there are two Objections to be made against it, which I will remove. 1. It is objected that the *Baptist* himself did expressly disclaim this Character. John i. 21. When the *Jews sent Priests and Levites to ask him*, whether he were *Elias*, *and he said I am not*. But to this I answer, that though the *Baptist* said he was not that real *Elias* whom they expected; yet nevertheless he was that Prophet *Elijah* designed by *Malachi*, i. e. one fitly resembling that ancient Prophet, by coming *in the Spirit and Power of* Elias. And that he was so in Reality he declared, when at the same Time he applied to himself this Prophecy of the illustrious Forerunner. *I am the Voice of one crying in the Wilderness, &c. John* i. 23.

2. It is objected that *St. John* did not fulfill those Predictions of *Elias*, which have been recited; that his Preaching had no such Efficacy as those Passages had promised; that he did not *restore all Things*; that he did not *turn the Hearts of the Fathers to the Children, and the disobedient to the Wisdom of the Just*. For the *Jews* were hardened against his Doctrine, attached to all their old Prejudices, and rejected that Person, whom he is said to introduce. To this I answer, that the *Baptist*'s

Baptist's Doctrine was agreeable to that which the Scriptures had foretold of the *Messiah's Harbinger*, that he converted great Multitudes of common People and some of the *Pharisees* and *Scribes*, who submitted to his Baptism, and learnt of him to *believe in him, that should come after him.* That finally there were no Grounds to expect that the Success of his Ministry should be universal, since in this Case there had been no Room for that severe Denunciation of the Prophet, that *this Day of the Lord shall be great, and terrible to burn up as an Oven all that do wickedly:* So that it will be reasonable here to take the Angel's Exposition: *Many of the Children of* Israel *shall he turn to the Lord, their God.*

But as we are taught to expect a second Coming of *Christ*, which is more emphatically stiled the *Times of Restitution of all Things*; what if we should suppose, that there should be also a second Coming of his Harbinger, when this Part of his Office, shall more eminently be fulfilled in the *restoring of all Things* and making *ready a People prepared for the Lord?* But I will not insist upon a disputable Point, when I think there is enough to be alledged of what is clear to give us Satisfaction.

In stating the Evidences of the Gospel Scheme, as they were gradually opened to those Ages before Christ, I had Occasion to make mention of the Law of *Moses*, as a standing Prophecy of his Office and Character. And if it be admitted, which I have shewn, that the Nation of the *Jews* was figurative of the *Christian* Church; and consequently that the more remarkable of God's Dealings towards them were Types of his future Acting through *Christ*; there is no Doubt but the Dispensation of the *Law*, among the Rest, should be referred to the same

ſtupendous Oeconomy, and deſigned as well to point out, as to make ſome preſent Application to faithful Men, of the Diſcipline and Benefits of the *Meſſiah*. But as this is a Matter of great Concern, and which adds the greateſt Beauty to the Writings of the Old Teſtament, at the ſame Time that it confirms the New; I will ſtate it at large, and in Order to treat it with the greateſt Eaſe, I ſhall digeſt what I have to ſay under the three following Heads.

I. I ſhall explain the *Antitheſis* between the *Law* and the *Goſpel*.

II. I ſhall ſhew that the *Moſaic Law* was not to be of perpetual Obligation, but ſerved as a preparatory Diſcipline to lead Men to the Goſpel, and was to terminate in the Days of the *Meſſiah*.

III. I ſhall explain how it ſerved this Purpoſe by its Types, which foreſhewed the Office and Character of the *Meſſiah*, and made ſuch Application of his Benefits as was ſuited to that Age of the World, and proportioned to the Faith and Sincerity of its Obſervers.

I. I will explain the *Antitheſis* between the *Law* and the *Goſpel*. Which lies in three Particulars.

1. In the Titles and Characters of both; the one is termed the *Law*, the other is deſcribed to be *Grace and Truth*.

2. In the Method of their Diſpenſation; the one is ſaid to be *given*, the other to come or to be effected. And

3. In the different Authors of them: the one was *given* by *Moſes*; the other *came* by *Jeſus Chriſt*.

I. Let us attend to the Characters of both: the one is termed the *Law*, the other is deſcribed to be *Grace and Truth*. John i. 17.

By

By the *Law* we understand that System of Precepts which was given to the People of *Israel.* Now as the Precepts contained in this Law are of different Kinds, so they are called by different Names, the *Commandments* or *Testimonies*, the *Statutes* and *Judgments.* And considering Men have treated, agreeable to this, the *Law* of *Moses* under three Heads, the *Moral*, the *Ceremonial*, and the *Judicial*, or *Forensic.*

By the *moral Law* we are used to understand those Precepts which are founded in known Principles of Nature; and tho' this Law differs only in the Method of Promulgation from the Dictates of right Reason, yet considering the Corruption of Mankind, by which the Reasonings of Men were perplexed, and the Light of Nature extinguished, it was no small Advantage to the *Jews*, that their Duty in these Matters were set right by a new Revelation, in clearer Characters than their own Reason could suggest.

The *ceremonial Law* is that which prescribes the Rites and Ceremonies of religious Worship, and some of a more private Nature correspondent to it. Which Rites were typical of future Benefits, and pointed out the same Truths which should be afterwards unfolded by *Messiah* himself.

The *judicial Law* concerned the Constitution of Government, the settling of Property and the Administration of Justice.

But *Moses* has not particularly digested them under these Heads, but has so intermixed them together, that we may observe the same Law to partake of the *Moral*, *Ceremonial* and *Political.*

However the *Jews* may from hence be led to look upon them as of one Purport and Obligation; yet upon a careful Examination we may observe a manifest Difference between them, and

where the same Law is compounded of different Parts, to separate what is *moral* from the *ceremonial*, and those *political* Rules which are founded in Nature, from those which respect the *Jewish* Oeconomy. Even the Decalogue itself, however justly computed a Compendium of the *moral Law*, is not without some Mixture both of the *political* and *ceremonial* Kind.

The fourth Command, for Instance, besides that Vacancy from Business which natural Light would prescribe for the Celebration of divine Worship, has something typical and *ceremonial* in it, viz. the special Observation of the seventh Day, signifying God's resting from the Work of Creation, his delivering the *Israelites* from their Bondage, that Delight he takes in his Elect, which is proposed as an *eternal Sabbath* to his chosen People. Withal it has something *political* or *judicial*, both as it prescribes a Vacancy from worldly Cares, and also as its Observation is enforced with Death. *Numb.* xv. 32. 36.

So again the fifth Commandment is *moral* as it requires Children to *give Honour* to their Parents; it is *political* as it contains a Promise of the Land of *Canaan*. And it has something *ceremonial*, inasmuch as *Canaan* figured out a *better Country*. i. e. an *heavenly*: And was annexed both as a Memorial of those Promises, and that salutary Doctrine which was given to the Church.

Once more the Law against *Murder* is plainly *moral*: but the Penalty was of a *judicial* Nature, as the Cities of Refuge protecting the involuntary Manslayer till the Death of the high Priest, which set him free, were *typical* or *ceremonial* respecting *Christ* our great high Priest, by whose Death we are delivered from the Guilt of Sin, and protected from the Malice of the Devil.

From

From all this it will be eaſily underſtood, that tho' the whole *Law* of *Moſes* may in ſome Senſe be reckoned to refer to Chriſt, as it ſerved to keep up a ſelect Body of Men, who were trained up in Expectation of him, and likewiſe as it ſhewed the Curſe, from which we wanted ſomething to deliver us, yet it was the *ceremonial Law* which did eſpecially point out the Benefits of his Redemption, and is therefore meant as the *Law given by* Moſes, in Contradiſtinction to that *Grace and Truth* which *came by Jeſus Chriſt*. We will diſtinctly ſtate this Oppoſition under both Particulars.

The *Grace* of the Goſpel either implies our Juſtification and Forgiveneſs of Sins; or elſe the ſupernatural Gifts and Graces of the Holy Ghoſt. In the former Acceptation we are ſaid to be *juſtified freely by his* Grace, *Rom.* iii. 24. *Eph.* i. 6, 7. ii. 4, 7.

In this View the *Grace* or Mercy of God is oppoſed as well to any Merit in Works, as to any real Efficacy of the legal Expiations, to import that our Salvation could not be effected by our Care, but ſolely by the Favour of God manifeſted to us through *Jeſus Chriſt*. Eph. ii. 8, 9.

And hence it is eaſy to diſcern how the *Grace* which *came by Jeſus Chriſt* could never be attained by the *Law of Moſes*. The Imperfection of human Nature muſt needs diſqualify us for diſcharging any perfect Obedience to the *moral Law*; here therefore was Need of Pardon to them who owed an Obedience which they could not diſcharge. To this the *ceremonial Law* pointed out the Way by Types, and by ſymbolical Atonements prepared the Way for that real Atonement, which alone can *take away Sin*. But the Victims of the *Law could not make him that did the Service perfect as pertaining to the Conſcience*. Heb. ix. 9. x. 4.

Herein

Herein therefore the *Moſaic Law* gives place to the *Grace* and Mercy of the Goſpel, *by which all who believe are juſtified from all Things.* Acts xiii. 39. Heb. ix. 14. A Privilege which the firſt Chriſtians were forbidden to expect from the legal Inſtitutions; and to as many as pretended to look after Forgiveneſs from a Law which could not juſtify. *Chriſt is declared to be of none Effect to them.* Rom. iii. 20. 1 Pet. i. 10. 2 Tim. i. 9.

But beſides this Senſe of *Juſtification*, and Forgiveneſs, the Grace of the Goſpel is otherwiſe underſtood to denote the Gifts of the Holy Ghoſt, whether inwardly ſanctifying the Affections of Men, or endowing them with extraordinary Abilities. *Rom.* xii. 6. 1 *Pet.* iv. 10. 2 *Pet.* iii. 18. Now this Gift of the Spirit is promiſed as the Conſequence of Faith in Chriſt. *John* vii. 38. Now the Law of *Moſes* in its literal View undertook for no ſuch Benefit, but ſtrictly preſcribed the Duties to the Tranſgreſſors; whereas the Goſpel not only promiſes Pardon for paſt Offences, but offers Aid for future Obedience.

Indeed the old Church was not entirely deſtitute of the Gifts and Graces of the Spirit, but as the one were leſs frequent, and the other leſs clear, ſo they were neither of them properly contained in the Law as *given by* Moſes, but diſtinct from it, and as it were the Dawnings of the Goſpel. The Letter of the Law (which is what was properly *given by* Moſes) preſcribed the Uſe of outward Ordinances, which were attended with an outward Efficacy.

But if we look to the inward or ſpiritual Bleſſings deſigned by them, in that View it differed nothing from the Goſpel itſelf, which gives as it were Life and Spirit to the Law, and has been all along the ſame, tho' not delivered in every Age with the ſame Clearneſs.

Clearness. The Gospel we have seen was preached to our first Parents, and after that to *Abraham*; and as the Prescription of Sacrifice and Circumcision in their Days did not, so neither could the *Mosaic* Institutions be afterwards meant to disannul such gracious Promises. Nay it will appear that those ritual Institutions were designed to figure out the *Grace* and Mercy of the Gospel: which while it argues the Weakness of the Law by itself, implies the abundant Efficacy of the *Grace* of *Christ*, and teaches us that what that did in Types, he has done in *Truth*. *St. Paul* says, that *the Law had only a Shadow of good Things to come, but not the* very *Image of the Things*. The good Things *to come* seem here to intend that future Inheritance of everlasting Glory, in Respect of which *Christ is termed an High Priest of good Things to come*. Of these now we under the Gospel enjoy that very or *true Image*; whereas the *Law* had only *the Shadow* and gave but an imperfect Prospect of the future Happiness by figurative and dark Representations.

Or if the *good Things to come* be taken for the whole *Christian* Priesthood and Sacrifice, and all that Christ suffered in Order to perfect our Redemption, then we have the very *Substance* of those good Things of which the *Law* was but a faint *Shadow*. The *Jewish* Tabernacle and Temple (as will appear hereafter) were only figurative of the heavenly Sanctuary, into which Christ as our Forerunner hath already entered: so again the *legal Purifications* which only *purified the Flesh*, foreshewed the Blood of *Christ* which should *purge our Consciences from dead Works*. So the annual *Atonement* figured out that eternal *Atonement* made by *Christ*. And the Admission of the People in the Service of the Tabernacle, when cleansed by legal Sacrifices, denotes our Right to enter into Heaven, when cleansed by

by the Blood of *Jesus*. So that the Truth in this Case is to be looked for in the Gospel, but the Shadow of it was the Subject of the *Law*. And as the Thing prefigured was often something done by Christ in Person, the *Truth* is in this Respect very emphatically said to *be effected* by him. *Take* and sacrifice a *Lamb for your Houses*, says the *Law*. But *Christ* became himself the very *Paschal Lamb*, the *Truth* intended by that Figure, and offer'd up himself. Again it is written in the Law, *Cursed be he that confirmeth not all the Words of this Law*, Deut. xxviii. 26. *But Christ has redeemed us from the Curse of the Law*, *being* made *a Curse for us*, Gal. iii. 13.

After all this Enlargement upon the Titles or Characters of the two Oeconomies, in that one is termed the *Law*, and the other described to be *Grace and Truth*, I proceed,

2. To say something concerning the Method of their Dispensation, in that one is said to *be given*, the other *to be effected*. The Law was only *given*, *i. e.* issued out or delivered by *Moses*, but the very Thing intended by it, that Pardon and Salvation, which it could only notify by Types and Figures, was the *Grace and Truth* which was *effected* by *Jesus Christ*. *In him all the Promises of God are yea, and Amen. The Law made nothing perfect*; but the Gospel shadow'd by it did, by giving Foundation for a *better Hope* than the Letter of the Law contain'd, and really *effecting* that Salvation which the Law typified. It then remains now,

3. To say something in few Words of the different Authors or Promulgers of these two Oeconomies, *Moses* and *Christ*.

Moses *verily was faithful in all his House*; but *as a Servant*. He did not give Laws in his own Name; but as he continued some Ceremonies which had been anciently used, as Circumcision and Sacrifice,

and eſtabliſhed others which were new; ſo he delivered them as the Reſult of divine Appointment, and generally referr'd to the ſame End of Religion, which had been always in view, to keep up the Hope of a promiſed Redeemer. From hence we may collect, that the outward Obſervances of theſe Ceremonies could not be neceſſary in themſelves, inaſmuch as it had not been requir'd in all Ages, and was then only ſubſervient to a future Good, and when that ſhould be attained, be of no farther Uſe. But *Jeſus Chriſt is the ſame yeſterday and to-day, and for ever*; the Benefits of his Redemption is the Foundation of revealed Religion, and runs thro' every Oeconomy of Worſhip, which God has been pleaſed to preſcribe from the beginning, *Rev.* xiii. 8. So that the *Chriſtian* Religion was taught from the Time of Man's Apoſtacy, and tho' the outward Shell might be Matter of temporary Inſtitution, yet the inward Deſign of it was that ſame *Grace and Truth*, which has *Jeſus* for its Author, and is of unalterable Benefit. I come now to the

2. *Second Head*, Which was to ſhew that the *Moſaic Law* was not deſigned to have a perpetual Obligation, but ſerved as a preparatoy Diſcipline to lead Men to the Goſpel. And to do this with the better Diſpatch, I ſhall,

1. Overthrow the *Jewiſh* Arguments for the oppoſite Opinion; then,

2. Propoſe thoſe by which our own is ſupported.

1. *Firſt* therefore, I begin with examining thoſe Arguments which are alledged by the modern *Jews* both from Reaſon and Scripture, to aſſert the perpetual Obligation of the *Law* of *Moſes*.

1. As to thoſe Arguments which are drawn from Reaſon, the Sum of them amounts to this, that the *Law of the Lord is perfect*, the Reſult of that divine Wiſdom, which is unchangeable, and directed to

an

an End which is always neceſſary, *viz.* to promote the Happineſs and Good of Men.

To which I anſwer, that tho' God's Wiſdom is unchangeable, and his Laws the Reſult of ſuch conſummate Wiſdom, yet they have not the ſame abſolute Perfection; becauſe they relate to Men, who are mutable and finite Beings. From whence many Grounds of Variation may ariſe with reſpect to Time and Place, and other Circumſtances; and for that Reaſon, becauſe the Author is invariable, he may chuſe to make ſome Alteration in his Laws, that they may better ſuit the alterable State of Mankind. This can be no Argument of Mutability in God, but of the moſt conſtant and tendereſt Regard to the Weakneſs and Neceſſity of Men.

Accordingly we find in Fact, that ſome of his Laws have been differently ſuited to the Circumſtance of Time and Opportunity.

Thus different Precepts were preſcribed to *Adam*, *Noah*, *Abraham*, and the *Iſraelites*; and if then it be no Impeachment of the Divine Wiſdom that thoſe Rites were not preſcribed to the firſt Ages of the World, there can be no arguing from Reaſon, that future Ages may not be releaſed from them again.

Nay *Maimonides* himſelf has aſcribed ſuch Cauſes or Reaſons for divers Inſtitutions, as are plainly of an alterable Kind, and may ſerve to intimate, that when thoſe Reaſons ceaſed, it could be no way unworthy of God to ſet aſide the Inſtitution. The firſt Intention of the Law, he ſays, was to root out all Remains of Idolatry, Divination, and Enchantment: And though the true Worſhip of God conſiſts in the inward Love and Fear of him, yet, he ſays, many external Rites were added in Oppoſition to the Rites of the *Zabians*. Since then the Rites, againſt which they were levelled, are now forgotten, why ſhould it be urged as any Proof of Incon-

Inconſtancy, if God ſees fit to abrogate the Precepts, as of no longer Uſe.

But upon the Chriſtian Scheme this Argument may be farther puſh'd. The Law was intended for a *School-maſter* to lead to *Chriſt*, but when he was come in Perſon, there was no more Occaſion for a *School-maſter*. It was not then for the Diſhonour of the Law, that its ritual Injunctions were no longer neceſſary; their End was ſerved, and they expired of Courſe. It can be no Argument of change in God, that thoſe ritual Precepts are rather obſolete, than abrogated; that thoſe Inſtitutions, which were not good in themſelves, but only expedient for a time, are no longer exacted ſince that Time expired, and their Expediency has ceaſed. For this Reaſon the *Goſpel* is ſo far from pretending to be a new or different Law, as to any eſſential Parts of Duty, that it even ventures to eſtabliſh itſelf upon the old Foundation, and appeals to *Moſes* for the Proof and Confirmation of it. *Heb.* iii. 5. And for that Reaſon taxes the *Jews* for not believing *Moſes*, becauſe they believed not *Jeſus* of whom he wrote. *John* v. 46. vii. 17. v. 39. I come now,

II. To conſider what the *Jews* have to offer for the Perpetuity of the Law, from the Scriptures.

The firſt Text alledged to this Purpoſe, is that of *Deut.* xii. 32. *What Thing ſoever I command you, obſerve to do it; thou ſhalt not add thereto, nor diminiſh from it.* From whence *Maimonides* concludes that the *Moſaick* Law is neither capable of Increaſe nor Diminution. But no more can be underſtood from this Text, than that Men ſhall not add nor diminiſh for their own Pleaſure, but by no means to exclude God from making ſuch Alterations.

The next Text urged by him, is *Deut.* xxx. 12. *It is not in Heaven, that thou ſhouldſt ſay who ſhall go up for us to Heaven, and bring it unto us, that we may*

may hear it and do it? Which he would have meant that there was no new Law to be expected from Heaven. Whereas this Place neither respects the Change nor the Duration of the Law. But as *Moses* was exhorting them to Obedience, so he enforces his Advice from the Easiness of complying with it, in that this Word was neither *hidden*, nor *far off*, neither *in Heaven*, nor *beyond the Sea*, *but very nigh unto them*, *in* their *Mouth* and *in* their *Heart*, that they might *do it*.

Malachi iv. 4. *Remember ye the Law of* Moses, *my Servant*, *which I commanded to him in* Horeb, *for all* Israel, *with the Statutes and Judgments*, is sometimes mentioned to the same Purpose; but as there is plain Reason to be given from the Degeneracy of the People, at that Time, from their being newly returned from Captivity, to the Opportunities of publick Worship, and from the near Expiration of Prophecy, why they should then more particularly be required to look to the *Mosaic* Institutions, as the Rule then in force, without implying them to be absolutely immutable; so indeed the following Words do rather intimate there was a Day a coming, when a new Direction might be reasonably expected, which should be preceded by the Coming of *Elias*.

The Argument from these Passages is inconsiderable; but there is more Appearance of Solidity, in what is argued from *Deut.* xxix. 29. *Those Things which are revealed belong unto us*, *and to our Children* for ever, *that we may do all the Words of the Law.* And this seems to be greatly confirmed by such other Passages, where any of the ritual Institutions are prescribed to be a *Covenant for ever.* (*See* Gen. xvii. 13. Exod. xxxi. 16, 17. —xii. 14. 17. 24. Levit. iii. 17. —vi. 18. 22. —vii. 34. 36. —x. 9. 15. —xvi. 29. 31. 34. —xvii. 14. 21. 31. 41. —xxiv.

3. 8, 9. —xxv. 34. Exod. xxvii. 21. —xxviii. 41. —xxix. 2. 28. —xxx. 21. —xl. 15. Numb. x. 8. —xv. 15. —xviii. 8. 11. 19. 23. —xxv. 13. —xix. 10. 21.) From all which Places, the Zealots of the old *Law* argued, that the *Law* was to be perpetual.

But in answer to all this, it has been justly observed by *Jewish* as well as *Christian* Writers, that the Words *olam* and *l'olam*, or *ad olam*, which we render *for ever*, do properly signify *for the Age*; which will admit of very different Interpretations according to the Nature of the Things, to which it is applied. Thus when *Jehovah* is stiled the *everlasting God*, or *the God of the Age*, we understand that *Age*, to be as unlimited as his Existence; which is eternal. But when *Hannah* devoted *Samuel* to *appear before the Lord, for the Age*, (which we translate *for ever*) she could not possibly mean it beyond the Term of Life.

So likewise when the Servant refused to accept of his Liberty, the Law prescribed that he should be to his Master *Ebed Olam* a *Servant of the Age* or *for ever:* But this could not extend beyond the Life of the Servant. Nay the *Jews* generally agree it could not extend beyond the Year of *Jubilee*.

I would mention but two Places more, and they respect a limited Duration for time past. The first is, that of *Proverbs* xxii. 28. *Remove not the* ancient *Land-mark, which thy Fathers have set.* The *Hebrew* is the *Bound of the Age*, which (if we render it conformably to other Places) will be the *everlasting Bound*, and yet it means only *for a long time.* The other is that of the Prophet *Jeremy*, *Chap.* ii. 20. *For* of Old (in *Hebrew from the Age*) *I have broken thy Yoke and burst thy Bands, and thou saidst I will not transgress*, which cannot possibly be carried beyond the Time when *Israel* became a Nation, and suffered Punishment for their Iniquities.

The *Jews* have a Tradition which they refer to the Houſe of *Eleaſar*, that *Netſahh*, *Selah* and *Ad* are Words of a ſtricter Import; and in all Places where they occur, there is intended a continual Duration without end; ſince therefore, no one of theſe Words is ever uſed in all that Variety of Places, which preſcribe the Ceremonies of the *Law*, but only the Word *Olam*, which appears in many Places to have a limited Signification, 'tis not improbable, that it is here alſo uſed in a reſtrained Acceptation, and means a Continuance of long ſtanding, but ſhort of everlaſting.

Now though it is not demonſtratively certain from all this, that where the Phraſe is applied to the *Moſaick* Inſtitutions, it muſt needs be underſtood of a limited Duration; yet it is evident however, that we are not obliged to underſtand it of ſuch as is to continue throughout all Ages. And if the Phraſe does admit of Limitations, what ſhould hinder us from applying them in this Caſe?

But then eſpecially, if it ſhould appear, there is any allowed Acceptation of the Word *Olam*, which is applicable to ſuch limited Duration of the *Moſaick* Inſtitutions; in ſuch Caſe it will be highly probable, that this is the Acceptation intended in ſuch Paſſages; and ſo what the *Jews* are uſed to glory in as an invincible Proof of the Perpetuity of the *Law*, will become almoſt an Argument againſt it.

There is a celebrated Diſtinction among the *Jewiſh* Writers between *this Age* or *World*, and *the Age* or *World to come*; by this latter meaning the *Age of the Meſſiah*, and by the other meaning that State of Things previous to it. Sometimes indeed that Diſtinction may mean the preſent mortal Life, in Oppoſition to the State of the Soul after Death: And at other Times it may mean the preſent State of the World in Oppoſition to a future State.

But

But at other Times it is certainly used among the *Jews* as well ancient as modern, in the Sense abovementioned: Which is countenanced by *Isaiah* and *Haggai*, who describe the Days of the *Messiah* under the Character *of new Heavens and a new Earth*, (Isai. lxv. 17.) introduced by the *shaking of the Heavens and the Earth* and of *all Nations*, Hag. ii. 6, 7. From whence with reference to this Distinction, some Expositors have explained that Declaration of *Jesus* concerning the *Blasphemy against the Holy Ghost*, *that it shall not be forgiven*, *neither in this World*, *nor in the World to come.* And that of St. *Paul*, when stating the Excellency of the Christian Dispensation above the *legal*, he has this Expression, *Unto the Angels he hath not put in Subjection the Worle* to come, *whereof* we speak. *Heb.* ii. 5.

Now this being the allowed Use of the Word *Olam*, it seems natural to suppose that when any of the *Mosaick* Precepts are mentioned to endure *for the Age*, this should not be taken in the most absolute Sense, but respectively to the *Mosaick* Oeconomy, as being to endure throughout that Age, in which they were instituted, or till the other should commence. And this might be the Meaning of those Phrases, that their Rites should be observed *in their Dwellings throughout their Generations*, that is, as long as they had Possession of the Land of Promise. Thus it seems to be explained by *Moses*. *Deut.* xii. 1.

Accordingly in the Captivity of *Babylon*, the *Jews* did not think themselves obliged to observe the legal Festivals. (*See* Jenkins's *Reas. of Christ. Rel. Vol.* 2. *Chap.* 15.)

Daniel fasted three Weeks in the first Month, and consequently did not keep the *Passover*. *Dan.* x. 2, 3, 4. And from hence St. *Chrysostom* blames the *Jews* of his Time for observing their Festivals

in other Countries, againſt the Example of their Anceſtors. (*D.* Chryſoſt. *adv.* Judæos, *Orat.* 1. *Tom.* 6. *Edit.* Savil. *p.* 315, 316.) The believing *Jews* were indulged in adhering to the legal Precepts while the Temple ſtood, but the compleat Deſtruction of their City and Temple has now put a final Period to the Law and its Preſcriptions.

We may alſo obſerve, that as the legal Precepts are capable of being diſtinguiſhed into ſuch ſtated Rules as came on courſe, and ſuch as may be called occaſional; ſo the Character of a *Statute* or *Ordinance of the* Age, or *for ever* is moſt properly applied to ſuch Rites as were ordinarily required in the Courſe of their Religion.

This was plainly the Caſe of the Feaſts of *Paſſover*, *Pentecoſt*, and *Tabernacles*, the Day of *Atonement*, the *Veſtments* of *the Prieſts*, and Poſſeſſions of the *Levites*, and thoſe Sacrifices which were made by a fixed Obligation: And if the ſame Phraſe is alſo uſed in the Preſcription of thoſe Sacrifices, which were occaſional only, yet it is not applied to the whole of the Inſtitution, but only to ſome general Rule, that is laid down concerning it, as a Matter that was deſigned to be conſtant, whenever ſuch ſacrifices were performed; or perhaps a Rule, that ſhould obtain, not in that inſtance alone, but throughout all their Sacrifices, and in other Caſes alſo. Thus in the *Laws* of *free-will Offerings*, (Levit. i, ii, iii.) there is no Expreſſion to enjoin them by an Ordinance for ever, but after its being mentioned that the *Fat* upon the Inwards ſhould be burnt *for a ſweet Savour* to God. It is added, (Chap. iii. 17.) *It ſhall be a perpetual Statute, that ye eat neither Fat nor Blood.* From which we may collect, that the true import of the Phraſe is calculated to point out a ſtanding Rule, in oppoſition, to ſuch as are occaſional.

Having

Having refuted the Arguments the *Jews* bring either from Reaſon or Scripture to eſtabliſh the Perpetuity of the *Law*; and having ſhewn that that Perpetuity, which ſeems to be aſcribed to them, is not abſolute, but relative; and therefore may, without any Inconſiſtency, admit a Change or Variation. It remains,

II. That we prove they are changed accordingly; which I will do,

(1.) *Firſt*, From the Nature of the *legal* Precepts, as not being founded in the Reaſon, and Natures of Things. I mean here the ceremonial Precepts of the Law, whoſe Obligation we may conſiſtently diſpute, as not appearing to reſt upon the ſame Foundation with the *moral Precepts*.

It muſt alſo be owned, that the Will of God revealed, is a ſufficient Ground for our Obedience, though there were no apparent Ground to be collected from the Reaſons and Relations of Things. But then ſince he who placed Things in ſuch Relation, and made that the moſt general Method of notifying his *Will* to Mankind, there is Reaſon to believe that the Duties herein founded, are fixed and unalterable, as being conformable to the Nature and Attributes of God himſelf: Whereas the ſame is not to be ſaid of thoſe Duties, which are founded upon Precepts, ſince they may be variouſly accommodated to Perſons, Places, and Seaſons, and for the ſame Reaſon may be convenient at one Time and not at another.

It muſt nevertheleſs be granted that even theſe Duties have an inward Meaning which is moral and unalterable; and tho' the outward Matter be liable to change, yet the Faith and Obedience expreſſed by it, is always neceſſary; and will have the ſame Acceptance with our Judge, when it exerts itſelf, in *poſitive*, as when in *moral* Duties. But the real Dif-

ference lies here, that though the outward Act is in neither Case acceptable by itself, yet in one Case it ought to flow from the inward Dispositon, supposing a Concurrence of proper Circumstances, tho' there were no *outward Law* to require and exact it; whereas in the other Case, it depends on the Subsistence of some *positive* Law to exact and make it necessary. The inward Part of both is always necessary, and gives Value to the Action; but the outward Part of one is founded on some mutable Respects, and therefore subject to change. The wiser *Jews* were sensible of this Distinction; and *Maimonides* himself with all his Zeal for the Perpetuity of the *legal* Precepts confessed a Difference; those he calls *intellectual*, which would deserve to be written if they were not so already; and those, which if not prescribed by an express Law, might have been left unobserved without Sin.

I know it is alledged by the *Jews*, (*Limborch*, *Amica Collat.*) that there may possibly be some secret *Relations* of Things undiscovered by us, from whence the *legal* Precepts may be reasonable in themselves, and founded in a Necessity of Nature, and ought so to be accounted, because they are ordained by the Wisdom of God, though that Reason be not apparent to the Wisdom or Philosophy of Men. But to this I answer, that our Obedience can be no further rational, than whilst we see sufficient Grounds for it.

The Command of a supreme Lawgiver is no doubt a rational Ground of our Obedience, and we may from thence collect, that there is a Fitness in the Thing commanded, though we see no Reason but the Command itself. But if we would say, whether this Fitness is necessary and immutable, or occasional, there must be other Considerations taken in for the Decision of this Question; and except the Matter

Matter be ſupported by other Arguments we are not certain, but the Command may ſome time or other be revoked.

Of the ritual Precepts in general it may be ſaid, that they cannot be neceſſary, becauſe they were not always required. And many of them, the *Jews* own, have had ſuch Reſpect to ſuch Cuſtoms of other Nations, as are now forgotten; And if the Ground of their Preſcription ceaſes, can it be any Reflection on the divine Wiſdom, or any Argument of Mutability in God, that the Preſcription itſelf ſhould ceaſe with it? Laſtly, it will appear that they were meant to introduce the Goſpel Diſpenſation, and did figure out the Bleſſings and Benefits of it. But when the Subſtance came in View, it was but fit the Figures ſhould be drawn off. They were confeſſed to be good in their Time, and tho' they had not the ſame intrinſic Goodneſs with the moral Precepts yet they are joined together. *Neh.* ix. 13. But,

(2). I obſerve that ſome of the *Moſaic* Rites are explained in the Old Teſtament to have an inward and ſpiritual Meaning; from whence I judge, that the Matter which was chiefly intended, was not the outward Obſervation of the Rite preſcribed, but that principal Regard was had to ſomething which was denoted by it; ſomething which was not leſs neceſſary before the Preſcription of that Rite; and as it then ſubſiſted, ſo it may continue, though the external Rite ſhould be aboliſhed.

Thus in the Caſe of *Circumciſion*, there was an outward Rite preſcribed, which was not neceſſary till commanded; but it betokened an inward Diſpoſition which has been always neceſſary, *viz.* the mortifying and caſting off of vicious Appetites. See *Deut.* x. 16. xxx. 6. *Jer.* iv. 4. And thoſe whoſe Affections are not in this manner mortified,

are described as *uncircumcised in Heart. Lev.* xxvi. 41. *Jer.* vi. 10. ix. 26. *Ezek.* xliv. 7, 9. *Col.* ii. 11. *Phil.* iii. 3. *Acts* vii. 5. *Rom.* ii. 28, 29.

So likewise in the Case of *Sacrifices*, it was the inward Principle of humble Obedience, which made them acceptable, 1 *Sam.* xv. 22. *Psal.* l. 14. lxix. 31. li. 17. *Isai.* i. 11. 17.

The Prophet *Jeremy* has spoken of this Matter in such Terms, as if the Use of Sacrifices had not been at all prescribed. See *Jer.* vii. 22, 23. Upon which Passage *Maimonides* moves a Difficulty, how this Declaration can be reconciled in Fact: which he solves thus, that the first Design of the Law was to secure the Belief and Worship of one God, and that what relates to these ritual Observances being only of a secondary Nature, and instituted only for the better securing of the first End, is spoken of as if it had not been prescribed at all, in Comparison of the other, which was the Thing principally designed.

It may be added that these Sacrifices are not expresly mentioned in the original Covenant between God and the People at Mount *Sinai*, (Exod. xix. 3, &c.) but only a general Stipulation for Obedience. After which these are not mentioned, but after the moral Precepts of the *Decalogue*. Sacrifice then was prescribed in Consequence of this Covenant; but the Thing directly engaged for was Obedience. The Covenant was indeed ratified by *Sacrifice*, but that was no proper Part of the Covenant, but only the Method of ratifying it.

Now tho' it cannot be argued from this, that the Institutions of this Kind may be neglected at Men's own Choice, so long as the Precepts requiring them are of Force; yet they may certainly be changed or abolished at the Will of the Lawgiver, when the

the great End which was ſerved by them at firſt, may be ſecured afterwards, in another manner, more effectually; here is then the ſame Reaſon and Wiſdom in abrogating them, as there was in appointing them before. But

(3). Our next Argument will ſhew that this was not a likely Caſe, but that in Fact the *Moſaic* Inſtitutions were ſo peculiarly adapted to the People and Land of *Canaan*, that many of them muſt be impracticable under the Reign of the Meſſiah, whoſe Kingdom was to extend over the World.

They were meant to diſtinguiſh the *Iſraelites* from other Nations; but this Diſtinction muſt ceaſe of Courſe, when all ſhould become *one Nation*, and have *one King* over them, when *Jehovah* ſhould *be one*, and *his Name one*. Which was to be the State of Things in the Days of the *Meſſiah*.

The *new Moon*, or firſt Day of every Month, was required to be obſerved with the Blowing of *Trumpets*, and the Offering of ſolemn Sacrifice. *Num.* x. 10. And this was yet more ſtrictly enjoined on the firſt Day of *Tiſri*, which being the Beginning of the Year for ſome Uſes with the *Jews*, tho' the ſeventh Month in other Reſpects was more eminently diſtinguiſhed as the *Feaſt of Trumpets*. Now the Knowledge of this Beginning of the Month depended on the Obſervation of the *Phaſis* of the Moon at *Jeruſalem*; and as their other Feſtivals were fixed to certain Days of their Months reſpectively, it follows that the Obſervation of the *Kalends*, or the Term from which their Month began, could be had only in *Judea*, or the neighbouring Places. And how then can this conſiſt with the univerſal Extent of the *Meſſiah*'s Kingdom?

And as this creates a Difficulty in their monthly and annual Feſtivals, ſuch as obliges them to ob-

serve two Days together for their *new Moons*; which was never the Intention of the Law; so there is another to be observed in their weekly Festival of the *Sabbath*. The *seventh Day* to be *kept holy* was computed from the setting of the Sun on the sixth Day, to its setting again on the Day following. But surely this Law was never designed to reach to every Country, since the Measure of Time can never be the same in all. At the same Time that it is Noon in *Judea* it is but Morning in *Britain*, it is Evening in *China*, and Midnight in *America*; and different in Places still more different. Now under this Variety, how should the *Sabbaths* or other Festivals be reduced to any certain Computation? The Law has made plainly no Provision for this Exigence, from whence it is at least a reasonable Presumption, that the Law was only calculated for the Inhabitants of one Part of the World; and therefore could not be designed for the Subjects of the *Messiah*, who should be spread over the whole Earth.

Let us look again to their sabbatical Years returning in a Course of seven Years, when their Land was to rest; and by a Rotation of seven of which *Sabbatic* Years the grand *Sabbath* of *Jubilee* or general Release was regulated. Now these Years were to commence (*Levit.* xxv. 9.) from the tenth Day of *Tisri*, which answers to our *September*, after the Fruits both of the Field and the Vineyard were got in, and about five Days before the Feast of *Tabernacles*, (*Levit.* xxiii. 34, 39.) which was prescribed to be observed when they had gathered in the Fruit of the Land. By this Means the Fruits of the sixth Year were clearly got in, before that rest of the seventh. But that could be the Case only in those Places where the Seasons kept the same Course as in *Judea*; so that neither was this

Law

Law calculated for the whole World, since Summer and Winter cannot be the same in all Places. And it is remarkable that this Law tho' given to the *Israelites* forty Years before they entered *Canaan*, yet was not to take Place, till they had Possession of the Land: *Lev.* xxv. 2.

Some Laws were given to them as Inhabitants of *Canaan* only. Thus it was in the Case of the *Leprosy* of Houses. See *Lev.* xiv. 34. And it is observable that in many of those Places where their Rites are prescribed by an *Ordinance for ever*, there is this Limitation expresly added *in your Dwellings and throughout your Generations.*

But, to proceed, at the Feasts of *Passover*, *Pentecost*, and *Tabernacles* all the Males were obliged to appear before the Lord; but how could this possibly be from all Parts of the World? Or how could *Jerusalem* receive such Multitudes? Or the Temple admit such infinite Oblations? Or where could be found Priests to sacrifice?

And yet after all the Difficulty will increase, if it be remembered that there were many other Occasions for repairing to *Jerusalem*; which render it impracticable to perform; and therefore the *Mosaic* Law, could never be designed for the Discipline of the *Messiah*, whose Kingdom was to extend over the whole Earth.

Perhaps it may be urged against us, that the *moral* Law, which is confessedly in Force, is yet impossible to be observed as well as the *ceremonial*. And why then should that Impossibility, which cannot vacate the Obligation in one Respect be judged to do so in the other? But who does not see in this Case the Disparity; that the Impossibility of observing the *moral* Law to Perfection, arises not from the Nature of the Law, but from the Corruption of Man; whereas the Impossibility of observing

obſerving theſe Rites in all Nations, ariſes from the Nature of the Rites themſelves, without any Fault of Men.

Again it may be ſaid, that the *Jews* aſſert the Perpetuity of the *Law* as to themſelves, and not to the *Gentiles*. But this diſcriminating Law cannot be continued, when the Difference of Nations ſhall be aboliſhed in the Days of the *Meſſiah*. Either then the Law muſt be univerſal in its Obligation, or muſt be ſuperſeded in the Days of the *Meſſiah*, whoſe Kingdom reaches over all. Beſides the Prophets, as we ſhall ſee hereafter, have made Mention of *Prieſts* and *Levites* to officiate, of *Sacrifice* and *Incenſe* to be offered among all Nations; which however inconſiſtent with the literal Preſcriptions of the *Jewiſh* Law, and therefore neceſſary to be myſtically interpreted, muſt argue at leaſt that there ſhould be but *one Law* and Worſhip preſcribed both for the *Jew* and *Gentile*.

Laſtly, it may be alledged that in ſuch Caſes as are utterly impracticable, God may relax the Rigour of his *Laws*, and yet as to all other Matters the Law may continue in full Force. But this is an arbitrary Solution of the Difficulty without any Foundation in the *Law*. The Inſtances which have been mentioned do make up a main Part of that Body of ceremonial Precepts of the *Moſaic Law*. They are preſcribed in the ſame ſtrict Manner with the Reſt. What Reaſon is there then to imagine, that ſo great a Part of the ritual Precepts, ſhould be diſpenſed with, tho' no ſuch Thing was intimated by *Moſes* or the *Prophets*, which will not argue with greater Probability, that the whole was meant to be ſet aſide? The Converſion of the *Heathen* World was foreſeen and foretold; and had it been deſigned that they ſhould become ſubject to the reſt of the *Moſaic* Precepts, it would have been eaſy

eaſy to have excepted the impracticable ones, which would have confirmed their Obligation to the reſt; but ſince no Exception has been made, it is more reaſonable to conclude there is no Need of it, becauſe the whole Syſtem of ritual Obſervances is expired, and ſo the Objection of Impoſſibility ſet aſide. Upon this Foot we are able to defend the Honour of the divine Laws, the Harmony that is between them, the Order and Beauty of the whole Oeconomy; but they who would aſſert the perpetual Obligation of the legal Precepts, will have the Difficulty to account how ſuch extraordinary, ſuch impoſſible Things ſhould be preſcribed; and yet no Proviſion be made to diſpenſe with them in any Caſe. But,

(4). We have expreſs Predictions in the Old Teſtament that ſome of the principal *Moſaic* Rites, ſuch as the Ark of the Covenant, the Prieſthood and the Sacrifices ſhould be altered or aboliſhed; much more Matters of leſs Importance.

(1). Then as to the *Ark of the Covenant*, (which was as it were the Centre and Compendium of all legal Ceremonies, the Throne of God exerciſing a peculiar Kind of Juriſdiction, and the principal Symbol of the whole typical Covenant,) the Prophet *Jeremy* foretold the Abſence, and utter Abolition of it, *Jer.* iii. 16; and this not as a Calamity, ſuch as the taking of it by the *Philiſtines* was deemed, and the final Loſs of it at the *Babyloniſh* Captivity, but indeed as a Privilege and Note of happy Times, they ſhould eſteem it no more; they ſhould in the Prophet's Phraſe *no more ſpeak of it*, *no more remember it*, neither ſhould it come into their Mind, neither ſhould they *vent* or *ſeek* after it; neither ſhould *that be done any more*. So that here is no Room for any Objection of the *Jews*, that the Abolition of the other Ceremonies cannot

cannot be inferred from the Abſence of the *Ark*, becauſe they continued to be neceſſary after the Captivity, tho' the *Ark* was wanting; ſince we do not argue merely from the *Abſence* of that Utenſil, but from the ſetting aſide of any *Value* for it, and this mentioned as a Note of Happineſs.

Nor have the *Jews* any better Refuge in that other Pretence, that this is not ſpoken of an utter Abolition of the *Ark*, but only in a certain Reſpect, that *Iſrael* ſhould meet with ſuch a ready Submiſſion of the Nations, that they ſhould have no more need to carry out the Ark into the Wars.

It does not appear that this was any original Deſign of the Ark, and though it might be ſometimes carried out upon ſpecial Occaſions, and by the expreſs Command of God, yet the only Inſtance we read of it without ſuch Authority, was in the Days of *Eli*, when it was taken by the Enemy. Beſides that upon the Erection of *Solomon*'s Temple the Ark was ſhut up, and never was removed from its place, till the Temple was deſtroyed. It muſt then be abſurd in the Prophet here to foretel the diſuſe of a Practice which had been left off Ages before his own time.

(2). The *Levitical Prieſthood* was foretold in the old Teſtament to be aboliſhed; which will imply the conſequential Abrogation of all that ceremonial Worſhip, that Train of ritual Obſervances, for the Sake of which the Prieſthood itſelf was inſtituted. As the Apoſtle argues. *The Prieſthood being changed, there is made of Neceſſity a Change alſo of the Law.*

Let us ſee what Proof we have from Scripture, that the Prieſthood was to be changed in the Days of the *Meſſiah*. The High Prieſthood in particular was deſigned to figure out the Offices of *Chriſt*, who, as *Zachary* foretold, ſhould not only *ſit upon his Throne*; but ſhould *be a Prieſt upon his Throne.*

But

But yet there are ſuch Circumſtances in the Letter of the Inſtitution, as could not conſiſt with *Chriſt*'s Inveſtiture with that Dignity, which is therefore an Argument that the *literal Prieſthood* muſt expire, when once the ſpiritual one of *Chriſt* took place.

The moſt remarkable Paſſage to this Purpoſe is this, *The Lord hath ſworn, and will not repent, thou art a Prieſt for ever after the Order of* Melchiſedeck. I have already obſerved that the *Meſſiah* is the Subject of this *Pſalm* in whom the *regal* and *ſacerdotal* Offices were to be united. And tho' the *Jews* have excepted that the Word *Cohen* does not neceſſarily ſignify a Prieſt, but is ſometimes applied to ſecular Princes; but the Word *Cohen* in a political Senſe is never put for the royal Majeſty of the King's Perſon himſelf, but at moſt for the next after him. Since then the *Meſſiah* is repreſented with the Character of Majeſty, it remains, that when the Title of *Cohen* is aſcribed to him, it cannot be underſtood in the political Senſe, but in the Eccleſiaſtical, as it had been anciently aſcribed to *Melchiſedeck* King of *Salem*, who was alſo the *Prieſt of the moſt high God.*

Now this Prediction that the *Meſſiah* was to be a *Prieſt*, amounts to a clear Implication that the *Levitical Prieſthood* was to be aboliſhed. For by the *Law* none could be a Prieſt but one of the Tribe of *Levi*, but the *Meſſiah* was to ſpring of the Tribe of *Judah*; and therefore, if he were inveſted with the *Prieſthood*, the *Moſaic Law* muſt be ſet aſide. See *Heb.* vii. 13, 14.

Beſides the *Pſalmiſt* expreſly refers him to another Order of *Prieſthood*, and thereby clearly intimates the Inſufficiency of the Order then ſubſiſting to bring them to Perfection. To this Purpoſe the Apoſtle argues, *Heb.* vii. 11, 15, 16, 28, 23, 24.

After this we may the leſs wonder to find it

mentioned by *Isaiah*, as the Privilege of the Gospel Times, that God would take unto him *Priests and Levites out of all Nations*, such as might be proper *Ministers* of this great *High Priest*, who was to be of the Tribe of *Judah*. We may the less wonder to read of an *Altar* to be erected *in the midst of Egypt*, that *in every Place Incense* should *be offered* to his *Name*, which was of old limited to *Jerusalem*. The *Priests* and the *Levites*, the *Altar* and the *Incense* here foretold, are called so by a Figure: but the very Translation of these Names to Places, and Persons disqualified by the Law, implies the Dissolution of it. But,

(3). The Cessation of *Sacrifices* will deserve a more attentive Consideration.

Sacrifices made up a great Part of the ceremonial Precepts, and therefore if these were to cease in the Days of the *Messiah*, the whole Body of ceremonial Institutions must fall with them.

That they were to cease then is plain from *Dan.* ix. 27.

I may have farther Occasion to pursue this Argument hereafter. At present we may add, that the *Renting* of the *Veil of the Temple* at the Time of our Saviour's Crucifixion, gave a signal Testimony to the Expiration of the legal Mysteries; and the Destruction of the Temple, where only *Sacrifices* could be offered, with the utter Dissolution of the whole *Jewish* Polity, has caused an actual Cessation of those bloody *Sacrifices*, that since their Significancy ceased at the Appearance of the Antitype, their Continuance might no longer be permitted.

(4). I add some traditional Sentences of ancient *Rabbins*, which contain some Footsteps of a general Opinion, that a great Alteration should be made in the Precepts of the Law. To this Purpose is this

this Saying, that *all Oblation* (except the *Euchariſtical*) *ſhall ceaſe in the future Age*, the Age of the *Meſſiah*.

To the ſame Purpoſe we have another Tradition, that *all Feſtivals ſhall ceaſe, beſides the Feaſt of Purim and the Day of Expiation.* And there is no Reaſon to be given why theſe ſhould be excepted, when all the Reſt were to expire.

It is a very lame Evaſion which *Abarbanel* has Recourſe to in this Matter, that the Tradition implies not an utter Abolition of the Feſtivals themſelves, but only an Oblivion of thoſe Benefits, upon Occaſion of which, the Feaſts of *Paſſover*, *Pentecoſt* and *Tabernacles* had been inſtituted, becauſe the Deliverance wrought by the *Meſſiah* ſhall ſo far exceed all others, that the People of *Iſrael* ſhall no more attend to the Remembrance of them. *Jer.* xxiii. 7, 8. But this Solution is not applicable to the Caſe, becauſe the Tradition is expreſs for the Ceſſation of the Feſtivals themſelves; nor is it conſiſtent with itſelf, becauſe the principal Ends of thoſe Feſtivals, (next to their typical Relation, which the *Jews* diſown) was to preſerve a grateful Memory of ancient Benefits; and therefore if thoſe Benefits ſhould be forgotten, it will imply the Feſtivals to be no more in Uſe.

Nothing can be replied, except it be, that the Deliverances wrought by the *Meſſiah* may happen, and the *Ancients* did believe they ſhould happen at the very Seaſon of theſe Feſtivals; and then the Feſtivals may be continued, but inſtead of being applied to the Commemoration of thoſe ancient Deliverances, they ſhall then be applied to thoſe new and great Deliverances wrought by the *Meſſiah* at the ſame Seaſon of the Year. But I anſwer that this is inconſiſtent with the Continuance of the Law, which not only preſcribes the Feſtival, and the Services pe-

culiar to it, but likewiſe the expreſs Commemoration of thoſe ancient Deliverances, and that they ſhould carefully inſtruct their Children in this Meaning of thoſe Services. So that whilſt the Laws preſcribing them were ſet aſide, they would then be no longer *Moſaic* Feſtivals. Or if that can be ſuppoſed to be fulfilled by commemorating another Deliverance, this will greatly countenance our typical Expoſition of the Law, and argue that its literal Preſcriptions may myſtically be referred to Matters of another Nature, and in future Times.

Another Inſtance to ſhew that the ancient *Jews* expected an Alteration of the Law in the Days of the *Meſſiah* is in Reſpect of the Prohibition of Meats. *Whatſoever Creature is unclean in this Age*, i. e. under the *Moſaic* Diſcipline, it is ſaid, *God ſhall make it clean in the Age to come*, inſomuch that *Swine's Fleſh* ſhall be lawful to be eaten; which is therefore ſaid to have its Name from a Root that ſignifies *to return*. Now whoever obſerves how ſcrupulouſly the *Jews* have abſtained from Meats forbidden, cannot but preſage the Abrogation of the Law with theſe Obſervances.

Abarbanel has ſuggeſted two poor Solutions of this Matter. One is, that this may be underſtood only of a temporary Suſpenſion of theſe Precepts, that in Caſe of ſome Neceſſity the Diſtinction of Meats may be ſuſpended for a while. But beſides that the Law has made no ſuch Proviſion for any Caſe, and this is a Caſe not more to be expected in the Days of the *Meſſiah*, than in the Ages before him: Beſides this, it is clearly mentioned as the Privilege of the future Age to have all Meats reſtored to their primitive Indifference, which argues it not to be meant of any occaſional Relaxation of the Law, but of a total Abolition.

He ſuggeſts farther, that theſe Diſpenſations themſelves being matter of Tradition may be underſtood to be of the Subſtance of the Law, becauſe the Law taken in its whole Latitude, includes not only the Books written by *Moſes* but likewiſe thoſe Precepts which were delivered by Word of Mouth, whereby the written Law is explained, and Rules laid down for amplifying or reſtraining it in Time to come: and then ſuch Reſtrictions taken from the Subſtance of the Law, ought not to be reckoned Contradictions to it. But till the Authority of the *oral Law* is eſtabliſhed, and the Way ſhewn for preſerving it pure, it is too obſcure and precarious a Principle to give us any real Satisfaction. Beſides that in Effect it vacates the whole *written Law*, to ſuppoſe it liable to change, by that which is *unwritten*; which how it may conſiſt with the Honour of the divine Oeconomy, and the Opinion they ſo ſtiffly contend for, of the Perpetuity of legal Rites, let them, who advance this Paradox, conſider at their Leiſure.

Having ſhewn that the principal Rites of the *Moſaic* Law were to be aboliſhed, I proceed now in the,

(5). *Fifth* Place to infer the ſame Concluſion from the expreſs mention that is made of a new *Law* to be given by the *Meſſiah*.

It is inſiſted by ſome, that as the Covenant of the *Meſſiah* is a Covenant of Grace and Mercy, importing the Pardon of Sin, and the Juſtification of thoſe who by the Covenant of Works are liable to Puniſhment, he cannot for that Reaſon in a proper Senſe be termed a *Lawgiver*, which would import the Preſcription of certain Terms of Duty, with the Sanction of Penalties annexed to them. So that though there are Rules of Practice ſet before us in the Goſpel, yet theſe are thought by ſuch

Perſons not to be given properly under the Notion of a Law, in which View its Obligation muſt be fetched from the former Covenant, but propoſed as the Reſult only of that gracious Aid, which is vouchſafed us by the Spirit of *Chriſt*, to diſcharge ſuch Obedience as God will now accept by pardoning our Defects. And though again there are Penalties threatned, yet this is conſidered, not as any Thing introduced by the *Goſpel*, but as the Remainder of the former *Law* of Works, to the Curſe whereof they are ſtill expoſed, who by neglecting the Motions of the ſpiritual Life do forfeit the Terms of the Goſpel Covenant. I ſhould be loth to diſpute about the Uſe of the Word, if we can agree in the main, as to our Notion of the Thing. And therefore ſince the Diſpenſation of the Goſpel is indifferently termed in Scripture, a *Law* or *Covenant*, I ſhall uſe thoſe Terms, and ſhall have enough from them, on either Scheme to anſwer the Purpoſe of our preſent Enquiry. Withal it ſhould be added that the *Jews* themſelves have ſome Fragments of a Tradition, which ſpeak of a *new Law* to be given by the *Meſſiah*. (*Vid. Raymund. Martin. Pug. Fid. par.* 3. *diſt.* 3. *cap.* 20.)

The Prediction of a *Prophet like unto* Moſes has already been explained. At preſent it is material to remind you of that Part of the Prediction, where God promiſes to *put* his *Words into the Mouth* of this Prophet, that he might *ſpeak unto them all that* God ſhould *command him*, requiring the People to *hearken* unto him. The Ground of this Prediction was that Terror which had ſeized the People, when they heard God, with a tremendous Voice, delivering the *ten* Commands; which moved them to petition, that he would no more ſpeak unto them in that Manner, but make known his *Laws* by *Moſes*. They were not only gratified in this Requeſt;

queſt; but they were moreover aſſured, that another Prophet ſhould ariſe, who ſhould deliver *God's Words* in the ſame eaſy Manner, and he would no more interpoſe with that awful Solemnity, which he had uſed in pronouncing the *Decalogue*. This intimates that the *Moſaic* Diſcipline would then be at an End; and then there would be Occaſion for another Prophet to deliver anew the *Words* or *Will* of God.

Particularly it deſerves to be remembered, that the *Moſaic Law* was delivered only to the *Hebrew* Nation. But the Law of the *Meſſiah* was to reach to other Nations. *Iſa.* xlii. 4. Now though this makes no Alteration in the ſubſtantial Parts of Duty, which muſt be eternal as thoſe Relations upon which they are founded, and that divine Sanctity to which they are conformable, yet it muſt import a material Change in the outward Oeconomy, when the divine Law ſhould reach to thoſe, who ſeemed to have been diſregarded, and be propoſed without Terror.

Another remarkable Paſſage to this Purpoſe, is that of *Jeremy* xxxi. 31, 32, 33, 34. which is ſtrongly urged, *Heb.* viii. 8, *&c. Behold the Days come, ſaith the Lord, that I will make a new Covenant*, &c.

The Mention of a *new Covenant*, as the Apoſtle argues, implies the *old* to be growing out of Date. Now the *old* was not the Covenant of Works ſimply conſidered, which had been given to Man originally in the State of Innocence, and was vacated by the Covenant of Grace made with him after his Fall. But it was the *Sinaitical* Covenant made between God and *Iſrael*, and this conſidered as an outward Rule, confirmed by typical Sacrifices and the ſprinkling of Blood, and containing as well ritual as moral Precepts, to the Diſcharge of which

the People had obliged themſelves. If this be taken with a View to the inward Meaning of the whole, it will be underſtood to refer to that Covenant of Grace, which took Place from the Time of Man's Fall, and is the only Method of Acceptance with God under every Diſpenſation. But when it is conſidered literally, for a rigorous Preſcription of outward Precepts on the one Hand, and an Engagement for the ſtricteſt Obedience on the other, it is then a diſtinct Thing from the Covenant of Grace, and properly oppoſed to it. And ſo it muſt be taken by the Prophet in this Place, becauſe the *new Covenant* is expreſsly ſet in oppoſition to the *Covenant made with their Fathers*, which ſhews their Abſurdity who will not allow the Introduction of a *new Law* to be here intended, but only a Confirmation of the Old one. The inward Part of the Law is the ſame in all Ages; but the outward Method of preſcribing it, was alterable, and ſo the Law of *Moſes* muſt give Way to that of *Chriſt*.

The Covenant therefore, propoſed with all its outward Force, and without the Cover of ritual Precepts, is the *new Covenant* here mentioned to be *written* in *our Hearts*, to convey the Knowledge of divine Truths, and contract for Pardon. And ſo it is plainly diſtinct from the *Moſaick* Covenant, if literally taken, as conſiſting of Rites and Ordinances.

Not that they who lived under the former Diſpenſation were deſtitute of the *Benefits* of this *new Covenant*, for it took place from the Time of Man's Apoſtacy, and was in a different manner notified through all Ages of the World. But when this Covenant came to be diſplayed, and manifeſted in a clear Light, its Benefits propoſed without Ambiguity, its inward Influence moſt expreſsly avowed, without the Cover of ceremonial Precepts, it is then aptly repre-

repreſented as a *new Covenant*, in reſpect of that former ritual one, under which it lay concealed, and which the People had abuſed to make it ineffectual.

That ritual Diſpenſation, as it ſtood literally ratified at Mount *Sinai*, made no expreſs Promiſes of Grace and Pardon, but the People in their own Names undertook for the exacteſt Obedience. *Exod.* xxiv. 7. But they fail'd of the Obedience for which they undertook, and therefore wanted a more gracious Diſpenſation to aſſure them of the Pardon of their Sins, and convey ſuch ſpiritual Aid as might help them to render acceptable Obedience, in and through the great Atonement made for their Defects. To which Purpoſe *Jeremy* obſerves that in the Days of this *new Covenant*, under the full and clear Manifeſtation of ſuch Grace, God would *put his Law in their Hearts*, and extend to them ſo full a Pardon of their Sins, as even to blot out the Remembrance of them.

There were Atonements appointed by the Law for particular Treſpaſſes and ritual Pollutions: But there ſeems to have been none appointed for the main Points of Immorality; ſo that the Curſe of the moral Law remained in Force for any Thing the *Moſaick* Law could do to remove it.

The Nature of the legal Atonements was ſuch, that ſome Beaſt uſed to ſuffer Death for the Offender. But in Caſes of groſſer Immoralities, as well as thoſe Offences that were committed againſt the ritual Law, *preſumptuouſly*, there was no Pardon. *Numb.* xv. 30.

There is nothing looks like an Overture of Pardon for ſuch Offences, except it be the yearly Expiation, which is repreſented as deſigned to expiate *all the Iniquities of the Children of Iſrael.* Levit. xvi. 21. But then this perhaps might reach only to Such Sins as were conſented to in Compliance with

ſome ſtrong and ſudden Impetus of Paſſion or Appetite, and forſaken again: It might extend to ſuch Sins as were done with an *high Hand*, the Authors of which are by the Law directed to be cut off without any Expiation. And therefore it may be thought there ſhould no Benefit accrue to theſe Perſons from the *Day of Atonement*. Or if the Benefit did reach to ſuch Perſons, yet ſtill it was nothing but the outward Privilege, which could be given by the Law, and only typically of that Salvation which is propoſed by the Goſpel: For the Atonements of the Law themſelves were but *ritual* or *ſymbolical*. They had an outward and ſymbolical Effect, in reſtoring to the Privilege of Church Memberſhip, but they had no inward Efficacy of their own, as pertaining to the Conſcience; and whatever Effect of that Sort may ſeem to be aſcribed to them, can be reaſonably underſtood only in their typical Relation, as they ſerved to figure out the Benefits of that future Sacrifice of the new Covenant, which was to procure the real Pardon of Sin. And the mention of this leads me to the,

(6.) Sixth Argument to ſhew that the Obligation of the *Moſaick* Precepts was never meant to be perpetual, and that is taken from the plain Tendency of the ancient Rites to prefigure and introduce the Goſpel Benefits.

But becauſe the *Jews* do not admit they were inſtituted for this End, but rather reſt in them for their own Sake and look to be juſtified by a regular Obſervance or Obedience to them; that I may effectually overthrow this fundamental Error, I propoſed it as the,

III. Third general Head upon this Subject to explain how the *Law* did prepare the Way for the *Goſpel*, by its Types, which foreſhewed the Office and Character of the *Meſſiah* and made ſuch Application

cation of his Benefits, as was ſuited to that Age of the World, and proportioned to the Faith and Sincerity of its Obſervers.

Which that I may do in the cleareſt Manner,

1. I would enquire what Grounds may be aſſigned for this typical Interpretation of the ancient Rites, as prefigurative of the Goſpel Myſteries.

2. I would remove the principal Objections that lie againſt it.

3. I would ſhew how apt and natural this Interpretation is, and how beautifully it unfolds to us the antient Inſtitutions.

1. I would enquire what Grounds may be aſſigned for this typical Interpretation of the ancient Rites, as prefigurative of the Goſpel-Myſteries. Which are taken partly from the ancient Uſages of other Nations, partly from what has been already obſerved of the *Jewiſh* Diſcipline. And laſtly from the uniform View which it appears to have upon the Chriſtian Expoſition, and the Confirmation which is given to it by the Miracles and other Evidences of the New Teſtament.

1. For the ancient Uſages of other Nations:

Thoſe who are converſant in ancient Writings, know that it was the Cuſtom of their Authors to convey their Inſtructions into vulgar Minds under the Cover of Fables, or parabolical Alluſions, and expreſs by ſymbolical and *hieroglyphical* Repreſentations their theological and moral Sentiments.

Whence this Practice had its Riſe is not material to enquire; yet we are able to aſſign ſuch Grounds of this Method of Oeconomy, as are not unworthy of God, nor unſuitable to the ancient Condition of his Church.

To teach Men Humility and to exerciſe their Induſtry are no inconſiderable Ends of Religion, and yet ſuch as were properly conſulted by involving its

Doctrines

Doctrines in ſuch Degree of Obſcurity, as might ſhew them the Weakneſs of human Faculties, with the Need of Study and Application.

Again there were ſome conſiderable Points in the Scheme of our Redemption, which were to be brought about by the Wickedneſs of free Agents. And as an open Diſcovery of theſe Matters might have tended to have defeated them, ſo neither was it fit that the Depths of the divine Counſels ſhould be propoſed to Perſons of ſuch malicious Affections, as would have been apt to ridicule them. And therefore, though theſe Myſteries were in ſome meaſure diſcoverable by Men of humble Minds and earneſt Induſtry, yet it is no Wonder if they who were ſlack in their Enquiries, or had no Reliſh of ſpiritual Knowledge, and were averſe from God, that he would chuſe to hide himſelf from them.

And if thus it appears worthy of God, under the covering of Types to conceal his Myſteries from the wicked Oppoſers of his Laws: It may be added on the other Hand, that ſuch Method of Inſtruction, ſo far as it was underſtood and explained, was fitted to make a ſtronger Impreſſion upon vulgar Minds, which would better underſtand what was repreſented before them by ſome viſible Symbol, than if it had been foretold in ſimple Terms as future. 'Tis true, the Completion of all under the Goſpel Light has more evidently diſplayed the Order and Beauty of the whole Scheme, but whilſt Events were treated of as future, and in ſo covert a Manner, that free Agents might not be hindred from bearing their Part in them, the Addition of outward Signs was of Uſe, to create ſome Idea of the Benefits intended, though leſs clear than might reaſonably be looked for as the Happineſs of after Times, when the Thing itſelf ſhould be actually effected.

Theſe

These then might be the Grounds for dispensing typical Institutions. And so far as the meaning of those Institutions can be fixed, they will have altogether the same Force, in arguing for those future Events, to which they are referr'd, with those Prophecies which are delivered in express Words. The only Use of Words is to stand as the Signs of Ideas, and if Types and Figures are understood, and allowed to signify the same Ideas, where will be the Difference of Certainty, between these Predictions which are delivered by Signs, and those which are expressed by Words?

It was upon this Foot I advanced that the Law of *Moses* was a standing Prophecy of the *Messiah*, inasmuch as the Rights ordained by it, were calculated to point out his Offices, with the Benefits to be procured and conferred by him. So far as this View appeared to *those who waited for Redemption in Israel*, to the humble and sedate Enquirers after Truth, so far it had as much or more Efficacy, than the plain Method of a verbal Prophecy. And if that View had been cleared up to after Times, if it has been justified by the due Accomplishment of every Particular, if the Application of *Mosaick* Rites upon this Foot to the *Christian* Scheme, has been uniformly drawn out, and confirmed by all the Evidences of the Christian Revelation; surely we may be allowed to produce this Argument among the Proofs of our Religion; and are so far from reckoning the Gospel to stand excluded by the old Law, that we are bold to appeal to that very Law itself for the Proof of it.

That the Law has that typical and figurative Meaning we ascribe to it, remains to be shewn by other Arguments. To which Purpose,

(2.) I propose to argue from what has been observed before of the very Nature of the *Jewish* Discipline. The

The ſelecting the *Jewiſh* Nation was not meerly to aggrandize them, but to diſperſe by their Means ſome Knowledge of divine Truths, to preſerve ſome Expectation of that great Deliverer, who had been promiſed to the firſt Parents of Mankind. But in ſuch Terms and in ſuch Conveyance of Tradition that the Promiſe was in Danger of being loſt, if Care had not been uſed to train Men up to the Belief of it. Upon this Foot it is natural to conclude, that the *legal* Rites muſt be calculated with a View to this great End of their Eſtabliſhment, and ſome myſtical Meaning concealed under them, ſomething which refers to the ſame Promiſe of Redemption; and under the Cover of typical Obſervances, Points out the future Certainty and Method of its Accompliſhment.

This Concluſion appears more neceſſary, becauſe there is no other common End aſſignable for that great Burden of Ceremonies. Barely to keep the *Jews* ſeparate from other People without any higher End of ſuch Separation, might have been ſecured with much leſs Difficulty. And though it be true that God may have wiſe Reaſons for his Inſtitutions, which we cannot diſcern, and that his Command is Ground enough for our Obedience, though no other Reaſon ſhould appear beſides: Yet where there is a clear Account to be given of the Reaſons of his Inſtitutions, an unprejudiced Mind will naturally cloſe in with ſuch Accounts, and judge it more expreſſive of the Honour and Goodneſs of God to have acted with this View, than to have conducted his Church under a ritual Diſpenſation for ſo many Ages, without any apparent Reaſon at all. And when to all this it is added, that ſome of the *legal* Rites are explained in the Old Teſtament to have a ſpiritual Meaning, this cannot but give great Countenance to ſuch typical Explica-

tion of the whole, as is given of it in the *Christian* Scheme, whereby at once it adds Lustre to the *Mosaic Oeconomy*, and gains a farther Manifestation of its own. For if once we admit a mystical Meaning to lie concealed under the Letter of external Observances, and it is also evident that the Interpretation assigned in the New Testament is rational, and not clogged with the Incumbrances of any material Differences; it will lie upon the Adversaries of Christianity, either to assign a better Interpretation of these ancient Mysteries, or else acquiesce in this Account of them, which recommends itself by the Uniformity of all its Parts, and is clear from the Accusation of any palpable Absurdities. But this Consideration may be farther urged,

3. Under the third Argument which was mentioned, as taken from the uniform and harmonious View which the *Mosaick Law* appears to have upon the Christian Exposition, and that Confirmation which is given to it by the Miracles and other Evidences of the New Testament.

It will appear hereafter what is the View ascribed to the *Mosaick Law* by the Christian Exposition; and tho' there may be other subordinate Regards attended to in some particular Precepts, yet that there is one grand Design kept up throughout the whole to which all its Parts are reconcilable. This cannot but be thought a reasonable Inducement to admit it as the best Exposition till some other be offered to exceed or equal it. We have the Satisfaction of seeing the whole System placed in an advantageous Light, such as displays the Wisdom and Usefulness of the former Dispensation, at the same Time that it bears Witness to the present. And shall we reject an Account so rational, that we may suppose the ancient System either to have had no determinate View at all, or none to be assigned with such Uniformity

formity in its Parts. A candid Mind would rather accept of such Exposition as is most for the Honour of divine Revelation; especially when it is considered after all, that this Exposition, being advanced in the Writings of the New Testament, has a Claim to all that Evidence, by which those Writings themselves are attested, this must confirm it to us with the greatest Certainty; and then the *Christian* Scheme which explains to us the ancient Types will be in return explained by them.

That the Books of the New Testament are genuine, that they were anciently received as Matter of divine Revelation, and contain the Records of our Religion: That they were proved so by the Miracles of those who wrote them; that the same Power is to be argued from the Success that followed them, and bore Witness that God was with them of a Truth.

All this and more has been often urged to assert the *Christian* Revelation; and if it be sufficient for that Purpose, it must approve at the same Time that Exposition of the legal Rites, which is clearly asserted by the *Christian* Revelation and contained as Part of it.

Look in the New Testament and you will find the Style and Phrases of the *Mosaick* Law transferred from the literal Meaning to which *Moses* applied them, to denote those spiritual Benefits which are proposed to us in the Church of *Christ*. The Pomp of Sacrifices and outward Services are made to signify the inward Devotion of the Mind; and the express Construction of the ancient Ceremonies import the whole Mystery of *Christ*'s eternal *Priesthood*, and *Sacrifice*, and *Intercession* for us.

Thus far of the Grounds to be assigned for such typical Interpretation of the ancient Rites, as prefigurative of the Gospel Mysteries. I come now in the

(2.) Second

(2). *Second* Place, to remove the principal Difficulties and Objections that may seem to lie against this Method of Interpretation. And they are reducible to three Heads, (1) That it is obscure. (2) That it is arbitrary. (3) That it is inconsistent.

(1). It is obscure.

But in answer to this, so long as there appears no palpable Absurdity in the Reason of the Thing, it is not for us to pronouce what Method may be *most worthy* of God. His Wisdom may have wise Ends to serve, by his Dispensations, which we cannot penetrate, whose Views are confined, by the Condition of our Being, to a very narrow Compass.

But though this Answer may suffice to satisfy an humble Mind, yet it has been shewn, that this Method of Instruction is proper to teach vain Man a Lesson of Humility, in shewing them that their own Reasonings and Faculties cannot instruct them fully in their Duty, but they must submit to be taught of God, by the unerring Precepts of Revelation. This surely is an End *worthy of God*, to design, and highly conducing to the Benefit of Man. And this End will further be promoted by that Care which is required for the thorough Knowledge of such Mysteries. Nay let it be remembred, that if the Prescription of Symbolical Rites were attended with some Obscurity, yet it made however a stronger Impression upon vulgar Minds, than bare Prophecy, and so became rather an Help than any real Disadvantage to human Weakness.

Nor is it perhaps the least Ground of such a Method of Proceeding to conceal the sacred Mysteries from evil Spirits and evil Men. Had the Notices of the *Messiah* been so full as to make it impossible for the most obstinate Prejudice to have mistaken it, who would have imagined that *Judas*

das or his Countrymen, ſhould have run the Lengths they did? It ſeems as if *Satan* himſelf was not apprized of the Myſtery of the Croſs of *Chriſt*, and therefore armed to defeat the Deſign of our Salvation by the very Method that was proper to effect it. *Heb.* ii. 14. *Col.* ii. 15. But had there been no Obſcurity in the Method of our Redemption, it is likely the Tempter would have employed his Malice any other way, than in promoting that Effect which he aimed to defeat. So much for the Objection of Obſcurity.

(2). It is objected that this typical Interpretation of the ancient Rites is arbitrary.

To which I anſwer, that ſo far as this Interpretation is already authoriſed by Men inſpired of God, whoſe Character has been atteſted by Prophecies and Miracles, ſo far it muſt be as well grounded as any literal Interpretation. And though it may not be pretended, that there is no Type to be alledged, which has not been expreſly applied to that Purpoſe by ſome inſpired Writers; but rather on the contrary that the Inſtances we meet with of this ſort in the inſpired Writers, do afford an Intimation that the like latent Meaning remains to be ſearched out in other Inſtances; yet thoſe who are cloathed with ſuch Authority, are ever to be received with greateſt Difference and Certainty: and for the reſt, there are certain Rules to be preſcribed, which may ſerve to guard us againſt any Exorbitances of a crazy Brain.

The principal Direction in that Caſe, is to keep to the *Analogy* of the Faith, and not to admit any Interpretation of a Matter myſtical, that ſhall any way claſh with what is clearly revealed. The Doctrines expreſly taught are as a Guide to direct us to avoid all Abſurdity in interpreting ſuch Paſſages as are obſcure and myſtical. So again the Rites

Rites literally delivered in one part of Scripture, if they be explained to have a mystical View in another, that Explication gives an Handle for expounding other Rites in order still to the same View, and in Subserviency to the same Design; which far from overthrowing what is clearly revealed, helps to illustrate what might otherwise be obscure.

We should be careful however whilst we are looking after a *mystical* Meaning, that we do not exclude the *literal*.

Our Argument from the typical Interpretation of the ancient Rites, and the allegorical Explication of ancient History, must depend upon the Supposition of their having been literally transacted; and in vain shall we look after the hidden Meaning, if the Fact under which it is said to be concealed be fictitious. If the History of the Creation and the Fall of Man be by themselves supposed to be fictitious, no Allegory, that is built upon them, can have any weight. And if the Rites of the Mosaic Law were not literally prescribed, it can be to little purpose to look after their Significancy.

Lastly, it should also be remembred, that where we have not the express Authority of some inspired Writer, to support our Interpretation, we are not to lay any great Stress on any single Type or Allegory, but to go through the whole System of Revelation, preserving the Harmony of all its Parts, and ever giving Preference to those Expositions, which best suit with the uniform Design of the whole taken together.

And from these same Considerations, which have been thus far urged to give Satisfaction to the second Objection, we may also proceed to satisfy the

(3.) *Third* that remains, (*viz.*) that this way of interpreting the Scriptures by Types and Allegories, is inconsistent with itself.

To which I answer, that if in assigning such mystical Interpretation, we keep within the Limitations before laid down; if we keep the Analogy of the Faith constantly in view; if we do not advance our mystical Interpretations upon the Ruins of the literal; if we lay not too great a Stress on any single Type or Allegory, but preserve the Harmony of all the Parts of Revelation, there can be little Danger of Inconsistency among us.

Or if in some Particulars there should be different Interpretations, yet they shall not affect the great Concerns of Religion; where the Analogy of Faith is preserved, there can be nothing contrary to Faith admitted; and if in other Respects there should be some Variety, it is what happens in assigning the literal Sense of Scripture, as well as the typical or allegorical. So that if the difference of Interpretations be any Objection against the Method of interpreting, it will lie against every Method that shall ever be proposed.

I come now in the

(3.) *Third* Place to shew how apt and natural this Method of Interpretation is, and with what Beauty and Significancy it displays and unfolds the ancient Mysteries.

I shall here confine myself to that internal Evidence which arises from the Fitness of such Interpretation, from its being suited to the *Genius* of the *Jewish* Discipline, and giving a most consistent Account of the End and Purport of the old Oeconomy. And in order to shew this, it will be enough if the main Heads of the ceremonial Law may be fairly deduced to this View, and accounted for by this Method of Interpretation. To this purpose, I would

would take the Epistle to the *Hebrews*, with other Places of the New Testament, for my Guide, in these three essential Instances of the *Levitical* Worship, *viz.* the *Tabernacle* or *Temple*; the Method of worshipping by *Sacrifice* and Incense, and the Administrator, which was in some Cases the High Priest alone, and in the rest, any of the Sons of *Aaron*.

But here I must premise, that it is declared in general, that the ritual Precepts of the Law were calculated with a view to the *Messiah*, that its great End was to point out the principal Parts of his Office and Character, together with those Benefits which the Church was to expect from him.

Therefore they are wrong who affirm that the principal of the *Jewish* Rites were ordained in imitation of the *Heathen* Superstition, to which the People had been so long addicted, that God thought fit to indulge their Fondness for outward Ceremonies, and transfer to the Worship of himself, what had been abused to Idolatry. For the Old Testament labours every where to reclaim the *Jews* from every Appearance of idolatrous Practices. And can we imagine, that God should prescribe the Ceremonies of such idolatrous Worship, in order to indulge in his People that Fondness to them, which was one principal End of all his Discipline to extirpate.

As then it is asserted without Proof, that many of these Rites had been used in Ages elder than *Moses*, and applied originally to idolatrous Worship; so if that Fact could be maintained of any of them, some other End of the Resemblance ought to be assigned, which may consist with the general Tenor of the Old Testament, and not this of a Compliance, which contradicts itself. It might be rather supposed, that one of the *Mosaic* Usages

had been in use among the ancient Patriarchs, which was true of *Sacrifice*; and as the Nations that sunk into Idolatry had not lost all Footsteps of this traditional Religion, so without Doubt it was carefully preserved among the *Hebrews*, and God thought not fit to discard it in his legal Worship. And since a consistent End of the whole is assigned by the Writers of the New Testament, referring the Origin of all to God, and their Interpretation is confirmed by Miracles; we ought to admit the Sense which they have given, and esteem that the just account of the Ordinances of the legal Dispensation.

This allegorical Genius of the old Law is set forth by St. *Paul* under the Type of *Moses* receiving a *Glory* in *his Countenance* by conversing with God, which when the *People were not able* to behold, he veiled it from their Sight. *Moses* is here proposed as the Minister of the former Dispensation, whose Ministry was not without its *Glory*, as it revealed the Will of God, and pointed out to *Christ*, the *Mediator of a better Covenant*. But since the People *could not stedfastly look* into this great End of the Law, it had a Veil cast over it till the *Time* was to come, *when that Veil should be taken away, and all with open Face behold, as in a Glass, the Glory of the Lord.*

The *Jews* themselves, though they deny the Christian Exposition, yet are not backward to acknowledge some allegorical Meaning to lie concealed under the Precepts of the Law. (*Maimon. More Nevoch. ex version. Buxtorf. par.* 3. *cap.* 9.)

And whilst the *Jews* own a mystical Meaning, and the Gospel has shewn *Christ* to be the End or Purport of the *Mosaic* Discipline, we may with more Confidence search into Particulars.

lars. And though all Particulars are not expresly applied by the Writers of the New Testament, yet the Specimen which they have given, authorises us to enquire after the rest; especially since they have assured us, that the whole had the same Design. There is not indeed the same Certainty in those Particulars, which are searched out by human Sagacity, as on those of which express Application has been made by some inspired Writers. But yet when they are not urged apart by themselves, but in Conjunction with the whole System of ritual Religion, not to gainsay the Applications that are made in Scripture, but conformably to them, there is then a Weight in such Interpretations, they display the Harmony of the *Mosaic* Precepts, and shew how the same Wisdom, which had been more evidently taught of some, did really run throughout, and give Sanction to the whole.

Now as *all the Treasures of Wisdom are hid in Christ*, so there is great Variety of Benefits in his Religion which centre in himself. We are not to wonder, if on the one Hand many of the legal Prescriptions should be calculated to signify the same Mystery, and on the other Hand, variety of Mysteries should be referred to by one and the same Rite.

Thus much being premised, I proceed more particularly to give some Specimen of them in the Instances abovementioned.

1. *First* then I proposed to explain the Mystery of the *Tabernacle*, afterwards the *Temple*. In these Places God was pleased to vouchsafe a symbolical Manifestation of his Presence. From whence the Tabernacle had its Name *Mischan*, as being the *Habitation* of God; and the like Name of *Shechinah* is given by the *Jewish* Writers to that bright Appearance of divine Glory which resided in it. This

figured out that Myſtery to be accompliſhed when the Son of God ſhould cloath himſelf with Fleſh, who is therefore ſaid *to make his Tabernacle* (σκηνῶσαι) *with us*; to have the *Fulneſs of the Godhead*, (anſwering to that Fulneſs of *Glory* ſometimes manifeſted in the Old Sanctuary) *dwelling* in him *bodily*.

Again, the Temple was alſo fitted to denote every private faithful Member of *Chriſt*, who are the *Temples of God*, and in whom *Chriſt* dwells, and ſanctifies and enlightens by the gracious Influence and Direction of his Spirit. (*See* Rom. viii. 9, 10. 1 Cor. vi. 19. 1 Pet. ii. 5. Eph. ii. 20, 21, 22.)

The Skins and baſer Materials which covered the Sanctuary, whilſt its inward Utenſils were of great Value, figured out our Redeemer, who, tho' in his outward Form, may appear *deſpiſed and rejected of Men*; yet by Faith we can eaſily *behold his Glory, the Glory as of the only Begotten of the Father, full of Grace and Truth.* So alſo was figured out his Church by them, which though outwardly deſpiſed, *is all glorious within.*

Once more, the Condition of the *Iſraelites* being at firſt moveable, the Tabernacle was of ſuch Materials, as might be eaſily removed; till at laſt when they were in peaceable Poſſeſſion of the promiſed Land, its ſacred Utenſils were fixed in the *Temple.* So *Chriſt* was in this World, as in a *Wilderneſs*, not *having where to lay his Head*; but being *raiſed from the Dead*, he ſitteth at God's right Hand, in a State of endleſs Triumph. So alſo is his Church in a State of Travel at preſent, but ſhall hereafter be tranſlated to a State of everlaſting Reſt and Glory.

But beſides this general Conſideration of the whole Sanctuary taken together, we may find Myſteries

Mysteries concealed in every part of it. The great Court which surrounded the Sanctuary, and in which were the *Laver*, and the *Altar*, &c. fitly represents to us the visible Church of *Christ*, which has its own Enclosure, separating its Members from the *Heathen* World, admitting them to the Privilege of outward Worship, but still retaining them in Hope of better Things that are invisible.

The *Altar* and the *Laver*, which were situated in this Court, were *Types* of *Christ*, the one as he is the *Fountain opened to the House of* David, *Zech.* xiii. 1. the other as he is our only Mediator. 1 *Tim.* ii. 5. At the same Time the *Laver* prefigured *Baptism*, called the *Laver of Regeneration*, and the *Altar* the *Eucharist* as the *Memorial* of that Atonement *Christ* has made for Sin. *Luke* xxii. 19. The sacred Fire is a Type of that *eternal* Spirit, *through* whom *Christ offered himself without Spot to God*, and without whose sanctifying Vertue the Oblation of ourselves will never be acceptable. The *Horns* of the *Altar* may set forth the Power and Acceptance of our Redeemer, *Luke* i. 69. *Heb.* vii. 5.

So much for the Court, by which the Sanctuary was encompassed. The Sanctuary was divided into two Parts, the one called the *Holy Place*, the other the *Holy of Holies*. None entered the *Holy Place* but the *Sons of Aaron*, who do figure out all the true and faithful Members of *Christ*'s invisible Church, who are declared to be a *royal Priesthood*, and to be made *Kings* and *Priests unto God*, inasmuch as they are admitted to those unseen and spiritual Advantages, to which the carnal Professors can never penetrate. In another Respect they prefigure the Ministers of *Christ*, who negotiate the Affair of our Salvation.

Here was the Table of *Shewbread* to denote Chriſt ſet forth as the *Bread of Life* to his Servants.

Here alſo was the *golden Candleſtick*, with *ſeven* burning *Lamps* to denote the Illuminations and Graces of the Holy Ghoſt. They were lighted every Evening and required to continue till Morning, to intimate, that that Light might have its Uſe, during the Night of ritual Types, but might be ſuperſeded when *Chriſt* ſhould *ariſe* to *give* us ſtronger Light. 2 *Pet.* i. 19.

Laſtly, here was the *golden Altar of Incenſe* in the neareſt Situation to the *Holieſt* of all, whoſe *Horns* were yearly ſprinkled with the Blood of Sacrifices, but whoſe daily Uſe was the burning of *ſweet Odours*, not only as a Symbol of the People's Prayers daily offered, but likewiſe of that continual Interceſſion of *Chriſt before the Throne of* Heaven, which alone can render our Prayers acceptable.

Beyond this *holy Place* was the *Holieſt of all*, the Emblem of the higheſt Heaven, containing the moſt ſignificant Symbol of divine Glory and of Chriſt in his State of Exaltation. This was divided from the former Apartment by a *Veil*, as that was from the inner Court, which as it denoted the Concealment of theſe Myſteries under the Darkneſs of legal Shadows, and the *veiling* of divine Glory in the Perſon of *Chriſt*, under a Covering of Fleſh; ſo the *High Prieſt* turning it by and *entering once every Year*, imported that that Obſcurity ſhould be removed, and Goſpel Truths be openly revealed, when a *Forerunner* in our Name ſhould *enter into Heaven itſelf to appear in the Preſence of God for us.*

Within this Veil was the moſt remarkable Symbol of the old Oeconomy, the *Ark of the Covenant*, and over it was that Manifeſtation of divine *Glory*, diſtinguiſhed

diſtinguiſhed by the Name of *Shechinah*. This ſeems to be that Throne of God mentioned. *Jer.* xvii. 12. *Ezek.* xliii. 7. And what could it more aptly ſignify than *Chriſt* repreſented as our King and Governor, through whom God is gracious to his People. But whereas this *Ark* was hid from vulgar Eyes, which could not penetrate to look into the Myſteries of our Redemption, we find the *Temple of God* is repreſented in the New Teſtament to be laid *open in Heaven*, (Rev. xi. 19.) ſo that *the Ark of his Teſtament was ſeen in it*. Immediately then upon Chriſt's Expiration, the *Veil of the Temple* was *rent in twain from the Top to the Bottom*, to import that the legal Myſteries are now unveiled, and thoſe Benefits conferred in Truth, which were formerly diſpenſed in Types and Figures.

I need not after this enlarge upon the Things that were repoſed in or near the *Ark*, *The Tables of the Covenant*, *the Book of the Law*, the *Pot of Manna* and Aaron's *Rod* that *budded*, which might fitly imply with what Care we ought to keep and obſerve God's Commandments, and how punctually they were fulfilled by our Redeemer, how *Chriſt is the living Bread that came down from Heaven*, figured by the *Manna which fed the Fathers in the Wilderneſs*, and they who hold a conſtant and inviſible Communion with him, are admitted to a farther Privilege, in partaking with him of the *hidden Manna* typified by the incorruptible *Manna* within the *Veil*, of which none under the Law might eat: Laſtly, how his Prieſthood is efficacious, ſo that though put to Death in the Fleſh, yet like *Aaron's Rod* he quickned and bore Fruit, *and remaineth a Prieſt for ever, after the Power of an endleſs Life.*

(2.) I am to conſider what was the Method of worſhipping by *Sacrifice* and *Incenſe*.

Of *Sacrifices* some were of the Fruits of the Earth, as Corn and Wine and Oil, which had the Name of *Mincha* and *Nesek*, *Meat* and *Drink Offerings*; Others were taken from among clean Beasts and Birds; and these besides having their Blood partly sprinkled about the Altar, or towards the Mercy-Seat, and partly poured out at the Bottom of the Altar, were either consumed whole as *Burnt-Offerings*, or else had certain *Segments* offered in that Manner, whilst the rest was disposed, in Proportion to the different Nature of the *Sacrifice*, either burnt without the Camp, and afterwards without the City of *Jerusalem*, or else eaten by the Priests alone within the holy Place, or partly by the Priests, and partly by the Offerers. (See *Outram de Sacrific.*)

Some of the *Sacrifices* were *eucharistical*, others, *ductical*, to pray for the Continuance of Blessings; others *expiatory* designed to make Satisfaction and Atonement for Sin.

Some of their *Sacrifices* seem to have partook of every Kind, though from their principal View they are referred to one, rather than another. And of all of them it is observed, that they had something of an expiatory Vertue, insomuch that *Burnt-Offerings* are said to *make Atonement*, Lev. i. 9, 13, 17. from whence they are represented to have made a *sweet Savour unto the Lord*. The same is to be argued from the Ceremony of sprinkling the Blood, which was used in these as well as in the *Sin* and *Trespass-Offering*, the declared Use whereof was altogether *expiatory*. See *Lev.* xvii. 11.

Now that these had no real but only a symbolical Efficacy in the Atonement of Sin, will appear both from the Nature of the Thing itself, and from the Terms of the *Mosaic* Institution. *Heb.* x. 4. *Psal.* xlix. 7, 8. *it is not possible that the Blood of Bulls, &c.*

&c. should put away Sin, much less could brute Beasts give Merit to their Sufferings. The Matters to be expiated were generally either legal Impurities or involuntary Trespasses, and if some willful Immoralities were allowed the Benefit of Expiation, they were such as were done with less aggravating Circumstances, whilst the more grievous Violations of Duty were punished by the Death of the Offender, who had no *special Sacrifice* appointed for him. I say no *special Sacrifice*, because where the Matter was concealed, or the Law not duly executed, it does not appear that such Offenders stood excluded from all Benefit of that general Expiation, which was annually made on the great Day of Atonement, as well by the scape Goat, as by bloody Sacrifices. *Lev.* xvi. 21. But then having no express Application to such Cases, and having them exposed to the Rigour of the Law, is an Argument of the Weakness of legal Sacrifices, and the Want of some more perfect Sacrifice to purge us from all Sin. The *Priest* and the *Altar* appointed for such Atonement were manifestly chargeable with Imperfection, and wanted to be cleansed themselves.

And after all the Effect was plainly symbolical and leads us to acknowledge the Benefit of Christ's Redemption, and those invaluable Privileges he has purchased for us. That temporal Death which was denounced by the Law, will denote that everlasting Punishment to which Sinners are exposed; the legal Impurity will denote the Defilement of Sin; the outward Admission to the Service of the Temple will denote our spiritual Privilege of Access unto God, as well in the present Ordinances of his Church, as in the future Inheritance of his eternal Kingdom. And all this being performed by the Oblation of *Sacrifices*, clean and perfect in their Kind, will import our *being redeemed with the pre-*

cious Blood of Christ, *See* 1 Pet. i. 19. Heb. ix. 14. Eph. v. 2. Heb. ix. 24.

I proceed now to the,

(2.) Third Instance, under which I was to consider the mystical View and Meaning of the Levitical Worship, and that respects the Administrator, which was in some Cases the *High Priest* alone, and in the rest any of the Sons of *Aaron*.

We have already observed how strictly the Priesthood was confined to the Family of *Aaron*; and as this did figure out all sincere Members of Christ, who are set apart from the rest of Mankind to be *a royal Priesthood* offering up spiritual Sacrifices; so more especially did it in another View figure out *Christ* their Head making a perfect Expiation for Sin. The Sacrifice he offered was his human Nature, paying a perfect Obedience to God, and submitting to Death. For as the Law could do nothing of itself, so it was forced to lay together a Variety of Figures, which under different Views, might represent to the Church the one great *Antitype*, who is himself our *Altar*, *Priest*, and *Sacrifice*.

He was not of the Family of *Aaron* to import that his *Priesthood* is not of the same Order. But there were such Lines of Resemblance between the Sons of *Aaron* and him, as were fit to be observed between the Type and the Reality. The Descent from *Aaron* was not of itself sufficient, except they were descended from such honourable Marriage as the Law prescribed, to legitimate their sacred Services, and qualify them to approach to God. This shadowed out the divine Generation of the Son of God, together with that immaculate Conception of a Virgin, whereby he submitted to be made the Son of Man. *Heb.* v. 5.

The

The *Aaronical Priests* were to be free from any Blemish or Defect of Body, and to be of a religious Frame of Mind, which did but faintly represent the unexampled Purity and Perfection of our great *High-Priest*. Heb. vii. 26, 27, 28.

The Method of Consecrating and Appointing the *legal Priests*, was also calculated to Figure out the Perfection of our great *High-Priest*, who had all that internal Virtue and Sanctity, which they could only signify by outward Ceremony. The external *Washing of Water*, at the same time that it upbraided their natural Impurity, did withal betoken the Necessity of unspotted Holiness in him who should approach to God. To their figurative Services a figurative Cleansing might suffice.

But the spiritual Service of the New Testament required a Priest that should be absolutely clean, through whom we may draw nigh unto God, having our *Consciences purged from dead Works*.

Again, the putting on of the Sacred Vestments was another Rite of Consecration, which being partly *Linnen*, were fit to represent the perfect and unspotted Righteousness of *Christ*, for which we are accepted of the Father, who are therefore said to *put on Christ*, Rom. xiii. 14. and to be *arrayed in fine Linnen*, Rev. xix. 8. And partly being adorned with Gold and Gems and curious Workmanship inscribed with the Character of *Holiness*, and the Names of the twelve Tribes, and figure out the transcendent Glory and Dignity of our Redeemer, communicated in a fit Proportion to his faithful Members, who are in him a *royal Priesthood*, together with his care over them as the *Israel of God*.

The Unction of the holy Oil did not only signify the Graces of the Holy Spirit, but him, in a more particular manner, who is emphatically styled the *Messiah*, or *Anointed* of the Lord. *Psal.* xlv. 7.

Once

Once more, in the first Consecration of *Aaron*, Exod. xxix. there were *Sacrifices* offered, first for *Expiation* of their Sins, then for *Burnt-Offerings*, and lastly for *Peace-Offerings*. Admitting them, as it were, into the Family, and to the Table of their God. In these *Moses* acting the Part of a Priest, was an illustrious Type of *Christ*, as well in granting a divine Commission to the Ministers of the New Testament, as in sanctifying all the faithful Members of his Church, and qualifying them to draw near unto God.

So far of the Appointment of the Priests. The Office of the Persons thus appointed was chiefly exercised in *Sacrifice* and *Incense*.

I have formerly shewn how these prefigured the Sacrifice and Intercession of Christ: But since we are now considering him under the Character of the Priest that offered it, I shall attend more particularly to those more solemn Circumstances with which the Oblation of the *High-Priest* was performed the Day of the annual Atonement.

At that Time besides the two Rams for Burnt-Offering, and the Scape-Goat which was sent alive into the Wilderness, there was a Bullock and a Goat appointed for Sin-Offerings, (*Lev.* xvi. 3. 28.) of whose Blood the High-Priest having open'd the *Veil* of the most holy Place, sprinkled before the Mercy Seat, proceeding then to consume the Fat upon the Altar, and send their Carcases to be burnt without the Camp or Gates of *Jerusalem*.

How beautiful is the Application of all this to the *Christian* Scheme! The Blood as being the Life of the Beast, might fitly figure out the reasonable Soul, and therefore *Christ*, when considered as our *Victim*, is said to shed his Blood for us, when considered as a rational *Agent*, he is said to *pour out his Soul unto Death*. At the same Instant that Christ extend-

ed

ed on the Altar of his Cross, expired without the Gates of *Jerusalem*, the *Veil of the Temple was rent in twain* to import, that what was anciently figured out by those Mysteries was now accomplished; that his divine Nature putting off the *Veil* of Flesh, and carrying his Soul within the *Veil* of Heaven, presented it before the Father as the Price of our Redemption.

The Ceremony of the High-Priest performed once *every Year*, was fully expressive of this Atonement of *Christ* made for all. *Heb.* ix. 25, *&c.* Which being perfect, his Body was not, like the legal Victims, to remain under the Sentence of Death, nor therefore to be burnt, but to testify the Conquest he had made by a speedy Resurrection, and Exaltation to the highest Glory. Then was the whole Humanity presented before God, and the Heavens have received him, not only as our Priest to offer, and intercede, but also as the Lamb, that had been slain for us.

It is in the Continuance of this Oblation, that his Intercession consists; whereby he makes Application of his own Merit to obtain the Pardon of our Sins, and withal to recommend our Addresses at the Throne of Grace, represented by the *Incense* of the *High-Priest* offered as the Symbol of the People's Prayers. In Allusion to which the great *Angel* of the Covenant is mention'd by St. *John* to have a *golden Censer and much Incense.* Rev. viii. 3, 4.

This may suffice to illustrate how commodious a Sense arises from the *Christian* Exposition of the ancient Ceremonies, which being added to other Arguments taken from the Drift and Genius of the Old Testament, and enforced by the Miracles, by which the Writings of the New Testament, and consequently this Exposition is supported; there can be no Reason to reject a Method of Interpreting so amply

amply recommended, both by its internal and external Evidence. If there might be any Doubt of some Particulars, when taken by themselves, yet when the whole System is surveyed together, so harmonious in all its parts, Displaying such Beauty in the ancient Institutions, as well as giving Testimony to the Doctrine of the Gospel; and all this confirmed by every sort of Evidence by which the Books of the New Testament are attested; there can be after this no reasonable Doubt, as to the Purport of the whole, which was clearly calculated to lead Men to the Knowledge of Christ, and had no farther Significancy after his appearing.

I have not particularly stated the Evidences of the New Testament, which do at the same Time confirm the Exposition given of the Old; what I pretend to, is, that there are reasonable Inducements to acquiesce in this Exposition of the Old Testament, even abstracted from the Authority of the New; but when that was taken into the Account, what was rational before, becomes certain. They are Arguments which add Lustre to each other; for as the Authority of the New Testament confirms this Exposition of the Old; so this Exposition, when shewn to be rational and consistent, prepares us to receive the New Testament itself with greater Reverence.

Here therefore I conclude my Subject, as having only undertaken to propose those Evidences of the Christian Religion which are to be gathered from the Old Testament. And I hope I have shewn, that however the fuller Knowledge of this Mystery might be reserved for the Gospel Times, some Notice of so great a Truth had been dispensed from the Beginning, and was opened more and more through the successive Ages of Time.

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ERRATA.

VOL. II. pag. 195. l. 5. for *Arguments*, read *Parts*.
Vol. III. p. 221. l. 31. for *end*, r. *tend*.
Vol. IV. p. 44. l. 26. r. *The Credibility of the Hiſtory of the Children of* Iſrael. P. 173. l. 32--33. for *of that*, r. *to be*.

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